Church–1931

African Orthodox Church.

Progress of African Orthodox Church Cited at Its Eleventh General Synod

Amsterdam News

Archbishop McGuire Presides at Convention Attended by Delegates From 63 Parishes in the United States and Africa

9-5-31

The eleventh general synod of the African Orthodox Church closed its sessions here Monday at Calvary M. E. Church, 140th street and Edgecombe avenue. The convention opened last Wednesday, with the archbishop and primate, the Most Rev. George Alexander McGuire, presiding.

One hundred delegates were in attendance. It was estimated, however, that nearly 10,000 persons visited the meeting of the synod. The delegates came from sixty-three churches in New York, Massachusetts, New Jersey, Pennsylvania, Illinois, Florida, Nova Scotia, the Bahamas and Africa. They were guests of the archdeaconry of Manhattan, which is headed by the Rev. Wilfred Kirnon, minister of St. Joseph's Church.

"Build and own a church" was the slogan adopted at the synod this year by each congregation. "After ten years of steady growth, 1932 will mark the beginning of our building program," said the chairman of the archdeaconry. In most cases building funds have already been started and a completion of building plans is all that remains necessary, he said.

A banquet in honor of Archbishop McGuire and other members of the clergy was held Friday night at the Church of the Good Shepherd, of which the Rev. Frederick A. Toote secretary of the archdeaconry, is rector.

New York, N.Y.

The anniversary sermon by the Rt. Rev. Robert A. Valentine of Chicago marked the opening of the convention. He told how a religious dream of a handful of people had become a reality and that thousands of others were watching the African Orthodox Church and hoping that it would ultimately become the religion of the Negro. This was followed by welcoming addresses by the Rt. Rev. E. R. Bennett, the Rev. Mr. Kirnon, the Rev. F. A. Toote and Rev. Sister Theresa, with responses by the Rev. D. E. Philips, the Rev. G. St. Clair Nurse, the Rev. R. G. Robinson and Mrs. Elvira Headley.

The reading of the journal of the Archbishop on Thursday showed the progress of the church, the membership of which now numbers more than 10,000 and a church property valuation of more than $100,000. This does not include Africa.

On Friday Bishop Cameron C. Alleyne of the A. M. E. Zion Church extended the delegates a welcome on behalf of his church.

An appeal for young men as missionaries was sounded Saturday by Archbishop McGuire. "There is an acute need for men and women, but especially men, to work in Santa Domingo, Cuba, Barbados and West Palm Beach, Fla.," said the speaker.

The re-election of its officers and a proposal for the purchase of Coachmen's Hall, 252 West 138th street, for a cathedral featured the closing session of the synod on Monday.

Archbishop McGuire conferred the degree of doctor of laws upon Bishop James C. Sherwood, white, visiting prelate from the Metropolitan Orthodox Church. The degree was a tribute to the bishop for his services to the African Church.

The primate of the African denomination said that his church will never accept white men as ministers. The whites have the tendency to grasp everything in an organization and they will not be accepted, he said. They will, however, be consecrated to do work among their own people, he stated.

The church will pay $31,000 for the hall, with $3,500 as a down payment. The cathedral will be on the second floor, while the lower floor will be rented. A committee was selected to make a thorough investigation of the property.

The synod agreed to organize a Cathedral with members throughout the country.

The officers who were voted to retain their posts are Archbishop McGuire, president; Bishop Robert A. Valentine, vice-president; Archdeacon Wilfred Kirnon, secretary; Dr. Frederick A. Toote, chancellor, all of New York City; and the Rev. Fr. Horace C. Herod of Brooklyn, registrar.

African Orthodox Church is Holding Its Annual Convention

9-5-31

The eleventh annual convention and general synod of the African Orthodox Church is being held this week.

The opening session was Wednesday evening, September 2, and on Sunday afternoon, September 6, there will be a mass meeting at Mt. Calvary Church, 140th street and Edgecombe avenue. Other sessions are being held at the Church of the Good Shepard, 104 West 130th street.

New York, N.Y.

Lay delegates from five other states, Canada and overseas are in attendance.

Rt. Rev. George Alexander McGuire is the archbishop and primate of this denomination.

Church Dedicated As Pro-Cathedral

Amsterdam News

11-14-31

African Orthodoxy Holds Colorful Ceremony at Temple Opening

New York, N.Y.

In a highly ritualistic and colorful ceremony the Holy Cross Pro-Cathedral of the African Orthodox Church, 122 West 129th street, was dedicated Sunday with the Rt. Rev. Clement John Sherwood, white, bishop of the American Catholic Orthodox Church, delivering the dedicatory sermon to 450 parishioners and visitors who crowded the recently secured and thoroughly renovated chapel.

"This temple is a symbol of the covenant between God and man and a demonstration that He answers the prayers of the faithful," Bishop Sherwood said. "It portrays in a simple and humble way and in the best possible manner the longings and dreams of the Archbishop, George Alexander McGuire, dean of the Pro-Cathedral, who for ten years has labored for such a temple."

To Archbishop McGuire, who founded the church in 1921, the opening of the Pro-Cathedral is a "venture in faith. I have great faith in God," the primate asserted, "faith in myself and faith in my people. I know that in time we will secure even a finer and larger structure which will be a true cathedral."

In the conduct of the dedicatory exercises Archbishop McGuire was assisted by clergy of the church, the choir and acolytes clad in tunics of bright red and deep purple draped with waist-deep smocks of white lace. There were singing of hymns, burning of incense and incantation of prayers.

The exercises which were opened Sunday morning were scheduled to continue through the week, with Sunday afternoon being devoted to special services for fraternal organizations and with other evening services during the week being conducted by visiting pastors with their congregations.

The dedication marks the first purchase of property by the church in New York and the tenth anniversary of the consecration of Dr. McGuire as the first bishop of the African Orthodox Church which, under his leadership, has extended through the United States, Canada, the West Indies and Africa.

Primate and Aids

11-11-37
New York, N.Y.

Eastern Features Photo.

THE MOST REV. GEORGE ALEXANDER McGUIRE, archbishop and head of the African Orthodox Church, is shown seated at the ceremony attending the dedication of the Holy Cross Pro-Cathedral Sunday. With him are the Rt. Rev. Clement John Sherwood, white, of the Orthodox Catholic Church, and Bishop Robert Bennett of the African Orthodox Church.

Church – 1931

Annual Session Bishops' Council Held In Norfolk

7-2-31

Senior Bishop H. B. Parks Presided Over The Meetings —Much Constructive Legislation Transacted— Attendance Very Large

Norfolk, Va.—The annual session of the Bishops' Council and Connectional Council of the A. M. E. church held June 25-28, at St. John A. M. E. Church, this city, Rev. L. L. Berry, pastor, was a great meeting notwithstanding the great economic depression. Senior Bishop H. B. Parks, proved himself to be a Moses in carrying forward the meeting. All the bishops were present except Bishop W. T. Vernon, who lost his mother in death. Bishop Young was also absent. Deep sympathy was extended to Bishop J. S. Flipper, who was called back home on account of the death of his wife.

Wednesday at 10 a. m. Bishop W. A. Fountain, of Georgia, the chairman of the Educational Board of the church called the meeting to order. Prof. A. S. Jackson, secretary of education made a strong report. Visitors were allowed to enter the session and introduced and enjoyed the splendid meeting held by Bishop Fountain, that great educational genius. Wednesday night at 8:30 the board held a public session to a packed audience. Bishop Fountain presided, and addresses were delivered on education by Dr. W. A. Fountain, Jr., president of Morris Brown University, Atlanta, Ga.; President D. H. Sims of Allen University, Columbia, S. C.; and Prof. A. S. Jackson, general secretary. All addresses were brilliant. Dr. B. S. Hannah rendered the memorial report.

Thursday morning at 10 a. m. the great St. John A. M. E. church was packed to witness the opening of the Bishops' Council. Bishop H. B. Parks presiding who lined the first hymn. Prayer by Bishop R. A. Grant, D. D., scripture Old Testament, Bishop J. H. Jones, D. D. hymn, Bishop W. H. Heard, D. D. scripture, New Testament, Bishop W. D. Johnson, D. D., decalogue, Bishop J. A. Gregg, D. D. Bishop S. L. Green delivered a great sermon from I Cor. 4:10, prayer, Bishop R. A. Grant, holy communion, celebrants, Bishops A. L. Gaines, R. C. Ransom, W. A. Fountain, and M. H. Davis. The bishops held their deliberations in private council during the afternoon and adjourned Friday at noon. Bishop Heard was presented a basket of flowers by his men in honor of his 81st birthday.

A large number of candidates and leaders were present from all parts of the country. For the Bishopric Revs. C. H. Wesley, H. Y. Tooks, Noah W. Williams, B. G. Dawson, J. N. Campbell, R. R. Wright, J. C. Caldwell, S. S. Morris, Dr. Anderson, W. M. Baxter, Dr. Pope, D. H. Sims, E. J. Jackson, J. A. Hadley, Dr. J. W. Walker, J. E. Beard, E. H. Coit, J. A. Lindsay, L. Long, D. M. Baxter, C. W. Obbington, and a host of others. Thursday night the following welcome program was carried out and a splendid banquet served at night. Bishop W. A. Fountain, D. D., master of ceremony as Bishop Gaines could not be present.

Welcome program and reception was put over in a big way Thursday night at 8:30 p. m., Bishop W. A. Fountain, A. M., D. D., master of ceremonies, Negro National Anthem, prayer, Rev. J. W. Norris; anthem by the choir; welcome on behalf of city, his Honor John D. Carbell; welcome on behalf of St. John A. M. E. Church, Dr. D. W. Byrd; music, Philharmonic Glee Club; welcome on behalf of Hampton Institute, Mr. Howe, president; welcome on behalf of Baptist churches of the city, Rev. R. H. Bowling, D. D.; solo, J. C. Norcom; welcome on behalf of A. M. E. Zion churches and other denominations Rev. C. J. Henderson; welcome on behalf of business and professions of the city, Dr. G. H. Francis; solo Mrs. Pearl Brown; welcome on behalf of city schools, E. S. Brinkley Asst. superintendent; welcome on behalf of Baltimore Conference Rev. W. A. Jennings; welcome for Virginia Conference, Rev. W. R. Howerton, D. D., music, Hampton Institute Quartet; welcome on behalf of North Carolina Conference, Rev. W. C. Cleland, D. D.; welcome for Western North Carolina Conference, Rev. V. C. Hodges, D. D.; response, Bishop H. B. Parks, D. D.

The Connectional Council met on programmed time Thursday June 25 2:15 p. m. Dr. Allen, president, presiding. Devotionals by Rev. N. H. Jeltz, D. D., chaplain; Mrs. N. H. Jeltz, chorister; remarks of welcome, Rev. W. H. Thomas, D. D., vice president; prayer, Rev. M. E. Davis, D. D., scripture, Rev. A. J. Nottingham, D. D.; hymn, annual sermon, Dr. S. S. Morris; music Evangelistic Chorus; president's address, Rev. A. J. Allen, D. D.; offering and collection of membership, dues, address "The Business of Life," W. H. C. Brown; address "The Pension System," Rev. J. P. Anderson; reception of resolutions and matters to be referred to the committee, announcements, adjournment.

Friday 9 a. m. devotionals, Evangelistic Chorus. Address, "A Program of Religious Education for the A. M. E. Church," Rev. F. B. Jordon; Whither African Methodism, Rev. G. A. Singleton, D. D.; music, Evangelistic Chorus; address, Dr. D. H. Sims and other College presidents; address, "Our Missionary Program, Rev. E. H. Coit, D. D.; presentation of general officers.

Friday 2:30 p. m. Music, Evangelistic Chorus; address, "Some Things," Rev. R. H. Bumbry, D. D.; general discussion, "May the Connectional Council Best Serve The Church," Revs. F. M. Reed, S. H. Williams, P. E. Rice, R. A. Green, R. M. Wilkins and others. The next Bishops' Council will be held in Tampa, Florida, February 1932. Rev. B. S. Hannah, represented the Educational Board and Rev. W. O. P. Sherman, represented the A. C. E. League Board of the General A. M. E. Church. Bishops—H. B. Parks, J. S. Flipper, J. H. Jones, W. H. Heard, W. D. Johnson, A. L. Gaines, W. S. Brooks, R. C. Vernon, W. A. Fountain, R. C. Ransom, J. A. Gregg. Sainted dead this quadrennium Bishops J. A. Johnson, J. Hurst, A. J. Carey. General officers—Revs. D. M. Baxter, R. R. Wright, Jr., E. H. Coit, J. R. Hawkins, J. G. Robinson, R. S. Jenkins, S. S. Morris, A. J. Wilson, Prof. I. T. Bryant, Prof. C. H. Johnson.

WHAT BEN DAVIS SAYS

(From Atlanta Independent)

Bishop R. A. Grant of the A. M. E. Church, diocese of Alabama, who is accused of getting a bastard child by the 18 year old daughter of one of his preachers, says he swore to a lie, and paid $2,000.00 in cash and notes to suppress the crime he was accused of to save the church. Lying and bribery are funny ways to save the church. If he wanted to save the church, he ought to have resigned from the bench. Had he done this, he would have saved the church and maintained self-respect. As it is, he stands disgraced, and his church looked upon as whitewashing a moral leper.

SECRETARY

Carrie 7-11-31

REV. A. JOS. H ALLEN, D. D.

DAYTON, O., July 9—The Bishops' Council of the A. M. E. Church, meeting in Norfolk, in June, confirmed the appointment of Rev. A. Joseph Allen, D. D., as acting secretary of the American Bible Society for work among the colored people. He succeeds the Rev. S. A. Lucas, who is retired because of ill health.

Rev. Allen was called to New York City, June 23rd, where he received the appointment subject to the confirmation of the Council of Bishops. He will have charge of the Cleveland District which includes the states of New York, New Jersey, Delaware, Pennsylvania, Ohio, Michigan, Indiana, Illinois and Iowa.

Rev. Allen is well fitted for the work, having had several years experience in social work and in the pastorate. He is at the present time pastor of Euclid Avenue A. M. E. Church, Dayton, Ohio, and president of the Connectional Council which meets jointly with the Bishops' Council yearly. He will resign the pastorate of the church at Dayton to give his entire time to the Bible work.

IRA T. BRYANT MUST BE FIRED, SAYS BROWN

Afro-American Baltimore, Md

Editor of Young Allenite Scored at Mid Year Meet.

10-10-31

FIGHT IS ON

Speaker says He Has Backers in Movement.

"Ira T. Bryant must go," was the battle cry raised by W. H. C. Brown in one of the bitterest arraignments of the editor of the Young Allenite ever heard on the floor of a body of A.M.E. churchmen at the Mid Year Conference of the Baltimore Annual Conference, here, Friday.

Mr. Brown, president of the Industrial Savings Bank of Washington, and president of the National Laymen's Asociation of the A. M. E. Church, created a sensation at the conference when he made a forty-five minute speech against the man who had been his friend of long standing, but who recently had criticized him together with Bishop Davis, Bishop Heard, Prof. Charles Wesley and John R. Hawkins.

Important Announcement

Speaking on the topic, "Problems Which Face the Next General Conference," Mr. Brown said in part:

"This is the most important pronouncement I have made since my connection with the church. I assume entire responsibility for what I am about to say. I speak in behalf of the laymen of the Second Episcopal District.

"Reverend Coit made the statement last night that this church was a corporation, that the ministers were the trustees and the laymen the stockholders.

Holds No Brief

"We have no especial brief to hold with yellow journalism that talks about other conventions and church matters as well as our own. We know this is done for purposes of advertising and circulation as well as news matter, but brothers and sisters, when a man, who receives a monthly compensation from the church, assumes the right to stigmatize our Episcopacy as morons, whoremongers, liars and thieves, the question comes, are we going to recognize the sovereignty of

the church or allow one man to hold all the virtue.

Lending some strength to the weight of his statements. Mr. Brown said, "I am severing a friendship of long standing—but for the fact that the days are passing and when I realize that the A.M.E. Church is the sole organization to speak for the colored people in national affairs, then I know the question is far more important that any other concern I may have.

"Because of this, when the man who edits the Young Allenite, Ira T Bryant elects to call the A.M.E. church incompetent and unworthy of the respect of any man, then I wonder how we console the idea of paying such a man to come and stigmatize us in this way.

"When I recall that these men,—princes of the church"—pointing to Bishop Davis and Bishop Heard—"have been subject of the attacks of this man; when I read what he says of the lack of qualifications of Prof. Charles Wesley, I wonder that we allow him to stay in office.

Mr. Brown referred to Bryant's article in the Young Allenite, "Too Much Money, the Curse of the Church," pointing to it as a vicious influence over the younger ministers in the church and probably the cause of some of these ministers coming up short in their quotas. He went on,

No Fit Place

"Inasmuch as he believes that the A.M.E. Church bishops are liars, whoremongers and thieves, then the A.M.E. Church is not a fit place for him.

"I say, with backing, it is our considerate judgment that we are going to get another man to take his place.

"Do you know why Bryant continues to be elected? Because Prof. Charles Wesley, Mr. John R. Hawkins, Bishop Davis, Bishop Heard and I have labored under a cowardly fear of what he would do to us if wew spoke out.

"I believe in playing game; I asked Wesley and Hawkins if they felt this would impair their positions in the church; both of them believe that the time has come to oppose this august monarch.

"It seems to us the issue is whether one man is greater than the church. I have never, read one line of praise of anything in this paper—the Young Allenite; its lack of advertising, faulty business methods—I received a paper for four years without a sign of a bill—make it easy to se that it is a pure propaganda instrument.

"Speaking of the indictment of the late Bishop Carey, he said: "We must organize to vote Bryant out. I am told that one of his criticisms of me and the second Episcopal district was our sympathy for Bishop Carey during his political trials.

Bishop Grant

Mr. Brown had something to say of the case of Bishop Grant, recently freed of charges of moral turpitude. "So far as the guilt or innocence of Bishop Grant; the regular trial has been carried out; the evidence has been submitted and he has been acquitted.

"Anybody who sets himself up as a board against Grant does more than Christ did in the greatest trial of all. He said, "Let he that is without sin amongst you, cast the first stone." The man who speaks of Grant in terms of a board, himself ought to be immaculate and without fault.

Concluding his address with a free warning to all "spies," who would go out and "tell Bryant," he continued: "The battle begins here in the second district. From this day on there is to be perfected an organization of every loyal bishop and layman prepared to defend that a man who villifies the church as Ira T. Bryant has done, is not fit to be a general officer.

"I believe that the A.M.E. church still has the virtues inducted into it by Bishop Allen."

The address was punctuated with wild applause and shouts. The audience rose, shook hands with the speaker and sang hymns. Bishop Heard and Bishop Davis smiled in approval.

Discussion of the speech was led by the Reverend Coosey and the Reverend D. E. Rice. A motion was made by the Rev. P. S. Scott that the conference endorse the speech defending the church against the tirade of Bryant. It was seconded.

Coage Talks

Jefferson Coage, recorder of deeds, spoke on the historical connection of Delaware with the birth of Richard Allen.

Other speakers were: John R. Hawkins, who stressed the need and importance of dollar-money. Mr. Hawkins said there are 1,600 widows and 400 super-annuated ministers supported by dollar-money.

Said the Rev. W. H. Thomas: "The theological schools need to teach the young minister something of church finance."

On Thursday addresses were given by the Rev. E. H. Beard, who spoke on, "The Place of Jesus in the Modern World," and Jefferson Coage, who spoke on, "The Mission of the A.M.E. Church Today."

Bishop Heard presided over the conference, with Bishop Davis assisting. This was Bishop Heard's first official meeting with the ministers of the Second Epscopal District. He expressed confidence in the work.

The next conference will be held at the church of the Reverend Addison, in Catonsville, Md.

NEGRO BOYS CLOSE 3-DAY CONFERENCE

8-24-31

A. M. E. Church Activity For Its Youth Draws 300 In Ashland

Montgomery, Ala.

ASHLAND, ALA., Aug. 23.—(Special.)—The Rev. William Jones, of Montgomery, director of Religious Education and Young People's Work for the Central Alabama Conference of the A. M. E. Church, closed at noon yesterday, a most interesting session of the Older Boys' Conference The Rev. Mr. Jones was ably assisted in conducting the Conference by Prof. J. A. H. Sims, director of Vocational Education, Chambers County Training School, and the Rev. P. P. Wright, pastor of the Methodist Episcopal Church, LaFayette.

The conference opened Thursday afternoon with a series of Round Table discussions by the boys on such subjects as "What can young men do to help solve the problems of war and race prejudice?" "How may we interest our young men in church and Christian work?" "What shall young people believe about God, science, religion, the Bible?" "Youth and amusements." "How may we decide the question of vocation or life work?" "The farmer and his problems."

The conference was addressed Friday evening by Prof. E. W. Robinson, superintendent of Education, Clay County. Prof. Robinson took for his subject: "The Training of the Negro Youth." He stressed the fourfold training of the mind, hands, for health and the heart. Prof. Robinson especially warned the boys to be on their guard against radical strangers, white or black, foreign or native, who might come into their communities preaching a gospel of radicalism, violence and friction between the races.

Saturday morning, the Conference was addressed by F. M. White, farm demonstration agent for Clay County. Mr. White took for his subject: "Diligence" and delivered to the boys a most timely and wholesome address.

Forty-one boys and young men ranging from 12 to 20 from the following communities registered:

Ashland—Willie Johnson, Allen Heard, Edward Price, Thomas Sims, S. D. Heard, Frank Sims, Columbus Sims, Jr., Olice Lawson, Willie Scott, Robert Benson, John Wesley Reed, Willis Burten, Horace Staples, James Jordan, Charles Sims.

Lineville—L. J. Stead, Charlie Burney, Lorenzo Stead, Addie Stead, J. T. Stead, Green Stead, Dougless Lindsey, Curtis Lindsey.

Sylacauga—Curt Hale, Roy Shorty, Lester Darby, John Pratt, R. J. Willingham.

Montgomery — Abraham Willis, Luther Larkin, Nathaniel Alfred, Woodly Hinson.

Rockford—Grady Crawford, Lee Christian, Lamar Crawford, Willie Brown.

Cottage Grove—Robert Mitchell and Irving Mitchell.

LaFayette—Lewis Rea, John Whitlow.

Roanoke—Fred Gresham.

In addition to the above, many boys and young men of the community who did not register attended many of the sessions of the conference. The people of the community at large also attended the meetings and especially the afternoon and evening sessions. There were more than 300 present Friday evening.

Robert Benson of Ashland was elected president and Lewis Rea of LaFayette, secretary, for 1931-1932. The next session of the conference goes to LaFayette.

The Rev. J. R. Houser, the entertaining pastor and his committee of women and girls served the boys to most excellent meals in the annex of the church and they were entertained at night in the homes of the people of the community.

A. M. E. EDITOR FACES A FIGHT

Augusta

10-30-31

Opposition Said To Be Lining Up For Efforts To Oust Ira Bryant Militant Writer

St. Louis, Mo.

WASHINGTON Oct. 29 — (CNS) A recent editorial by Ira Bryant, secretary of the Sunday School Union of the African Methodist Episcopal Church, appearing in the Young Allenite (Bryan't personal organ), in which he advises laymen to stop their contributions to the church, has resulted in a fight against him led by W. H. C. Brown, president of the Industrial Savings Bank of Washington. At the same time, such newspapers as the East Tennessee News of Knoxville and Nesemiah's Trumpter, an important fraternal organ have also begun to fight Bryant for what they term his "gross inconsistency."

Young Allenite Not A Church Paper

Despite general belief say the men opposing the Sunday School officer, the Young Allenite is not a church paper, but instead a personal organ of Bryant's which he uses to build up himself and his friends in control of the church. With this organ he reaches hundreds of young people and laymen who believe that they are reading an official organ of their church.

What angers most of his opponents is his attempt to break down the financial strength of the institution by asking laymen to cease contributing to the upkeep of the church. This they point to as inconsistent inasmuch as he is one of the high salaried officials benefited by the support of lay church members. If as Bryant says ,"commented one of the laymen of the denomination, "the church is a huge craft organization, its Bishops the most corrupt any church over had, and it has to use his words 'forfeited its right to line any longer'—then Bryant should be the first one to be ousted in a general reorganization."

Clergy Also Opposed

While many of the various heads of the church and its ministry have not as yet expressed themselves in the fact of the most recent Bryant onslaught, it is definitely known that a fight to the finish is expected in the General Conference in Cleveland next May.

Report comes from Chicago that E. P. Blakemore, an attorney of that city and a leading layman will run in opposition to Bryant for the office of secretary-treasurer of the A. M. E. Sunday School Union.

YOUNG COLORED GIRL STRIKES FOR PROTECTION

Reporter

BISHOP CHARGED WITH BEING THE FATHER OF HER SON, SIGNS A CONTRACT TO PAY CASH AND ATTEMPTS TO DEFEAT HIS CONTRACT!

NOV 14 1931

As we go to press, the North Alabama Conference, one of the big conferences of the A. M. E. Church, now in session at St. Paul Church of this city, is stirred beyond expression. Bishop M. H. Davis of the West Africa District, whose residence is in Baltimore, Maryland, has charge of the meeting.

Birmingham, Ala.

Bishop R. A. Grant is in the Jefferson County Jail in the custody of Sheriff James Hawkins, and is charged with bastardy by Miss Ollie Glass, the young daughter of Rev. J. B. Glass of Hartford, Alabama. Bishop Grant's trial on this charge is set for November 23rd. His bond is $1,000, and at 12 o'clock Thursday, according to the warden, bond had not been made for him.

Reporter

This matter has been up for consideration by the church and the parties concerned. On October 29, 1930, Bishop Grant signed a contract with Miss Ollie Glass, Rev. J. B. Glass, and Mrs. Glass, the girl's mother, agreeing to pay $2,000 for the alleged damage to Miss Glass, paying over $300 in cash, and promising to pay $170 yearly until the contract was fully paid.

It is alleged that the bishop in recent months has been making an effort to defeat the contract, and has not met the installments. In the meanwhile Miss Glass is caring for a young son of whom she declares Bishop R. A. Grant is the father.

When Jefferson County officers arrested the high churchman at the seat of the meeting, he said to the delegation, and the large audience seated in the building:

"I am leaving this conference in the hands of Bishop Davis until I get back if I get back."

Church-1931

HIGH CHURCHMAN UNDER LASH OF CRIMINAL LAW; YOUNG WOMAN MAKES OUT CASE

Reporter

BISHOP LIFTED FROM SEAT BY HIS APOSTLES—HIS GUILT ESTABLISHED

Birmingham Ala

Geneva, Ala., Dec. 6—Special to The Reporter—The long talked of trial of R. A. Grant, bishop in the African Methodist Episcopal Church, was held here today, resulting in Bishop Grant being found guilty of bastardy. He was bound over to the Circuit Court of Geneva County. The case will be up for final hearing in the early spring. It was learned here that the bishop posted a bond of $1,000 and will await the final hearing.

It was about 9 o'clock this morning when the bailiff came to the front of the court here and called out, "The case against R. A. Grant, charged with bastardy, brought by Ollie Glass, is called, and all the witnesses are required to come on the inside of the court." 12-12-31

Grant was represented by Attorneys Ward and Boswell, of Geneva, and one John Adams, a Negro brought into the state from Arizona, and placed in this section, it is believed, to round up the Negroes and white folks in interest of R. A. Grant. John Adams is one of the men who represented Rev. Grant at his trial in Mobile, where it is stated that he was "whitewashed" and practically relieved of his obligation to Miss Ollie Glass, who charges him with being the father of her young son.

Miss Glass is represented by Attorneys Mulkey and Mulkeyq and Deputy County Solicitor A. A. Smith. The senior member of the Mulkey firm, who is an ex-congressman and a citizen of high reputation and character, has expressed a willingness to see the law carried out in this case.

Miss Glass Testifies

With more than 150 persons seated and standing in the courtroom, Miss Glass told a complete and unshaken story of the attack made upon her by Bishop R. A. Grant, telling in detail, step by step, the approach made upon her by this high dignitary in the Methodist Church.

Attorneys Ward and Boswell gave Miss Glass a severe cross-examination but not one time did she waver in her testimony, nor at any time did she express doubt as to what happened, and as to who is the father of her young son. It is an ugly story for public consumption, but it was the evidence which convicted the bishop in the preliminary hearing here today.

No other witness took the stand and the presiding judge stated in words to this effect: "R. A. Grant, I judge you guilty as charged, and therefore indicted as charged, and you will make a $1,000 bond before leaving town for your appearance in the Circuit Court."

The bishop at that time had his head hanging between his knees and his face covered with both hands. He remained in this position until some of the elders, two of them especially taking hold of his arms, led him out of the building.

Grant Attempted to Defeat Contract

On or about the 29th day of October 1930, R. A. Grant entered into a contract with Miss Ollie Glass and family to pay to her $2,000.00, paying over at that time $300.00 in cash and promising to pay the balance of $1,700.00 in 10 equal installments of $170.00 each The full amount to be paid within 10 years.

After the bishop's alleged "whitewashing" in the City of Mobile, Ala., when at least two bishops and a number of elders of his connection participated, it is generally stated that he became chesty, overruling and resentful, and with this apparent security from the elders and bishops of his church following the old rule that the king can do no wrong, the latter part of October or early in November Grant started a proceeding here in the Chancery Court to set aside his contract. This was a plain effort to defeat the young woman and her family, leave them in disgrace, and throw the young son out to face the chilly winds of the world without protection. This aroused a resentment on the part of the Glass family and the citizens of this county, the result of which a warrant was sworn out for his arrest on a charge of bastardy. The bishop was arrested in the City of Birmingham on the 14th day of November and placed in the Jefferson County jail, where he remained for more than five hours, at the end of which time he made bond in the sum of $1,[illegible]

Effort to Reach Attorneys

According to reports current, there have been strong efforts to reach attorneys representing the Glass family. It appears that one white minister has been misled as to the nature and character of this suit, and he sought the confidence of one of the attorneys of the Mulkey firm in interest of Bishop Grant. Attorney Mulkey heard him through and at the end of his say gave the minister a most scorching rebuke, pointing to the fact that why he, a minister of the gospel representing the Methodist denomination, would intercede to relieve the bishop of the responsibility at the expense of the life and character of a young colored girl, was beyond his comprehension. The attorney told the white preacher that he was a Methodist himself and felt to withdraw from the church if white Methodist ministers could engage in supporting a crime so great as this, he then ordered the man from his office.

Many other compromises are being sought, it is said, and much propaganda is being dropped in the county by one John Adams, erstwhile preacher and lawyer, brought into the state from Arizona, where he is supposed to have been practicing law; and his mission here is to trick the white people into some sympathetic expression for Bishop Grant regardless to what it may cost this poor, young country girl.

BISHOP FOUNTAIN

Bishop Wm. A. Fountain told the North Georgia Conference here a fortnight ago, the reason why the Conference did not have any minutes last year was, that he opposed the A. M. E. Sunday School Publishing House doing work because of his attitude toward Editor Ira T. Bryant.

Independent

Let us see if the reason he advanced is a good one. 12-17-31

First, the Sunday School Union is not the only Publishing House in the country. If the bishop had power to prohibit the minutes from being sent to his own publishing house for printing, it does appear that he had the power to have the work done elsewhere—this he did not. The bishop's man of straw will not stand upon its feet, because it has no legs. It rather appears that the money for the minutes was used for other purposes and Bro. Bryant is used as a screen to hide behind. This calls for explanations from the good bishop.

Atlanta Ga.

Think of a bishop boycotting his own publishing house, because the manager of said publishing house makes criticism on the bishop Suppose all the members of the A. M. E. Church would pay no more dollar money because they did not agree with the bishop This would write the final chapter of the church at large. And yet this is the position that Bishop Fountain has taken in the premises.

We contend that he has set a poor example for the laity of his church and above all has written himself down as a boss of the most inconsistent type.—Rome Enterprise.

DANIEL ALEXANDER PAYNE

The Man Who Established The First Negro College In The United States

Herald-Christian monthly

(By Rev. Dr. Bragg)

Bishop Payne, in his history of the African Methodist Episcopal Church, says, with respect to Bethel Church, Baltimore: 10-10-31

"On the 9th of July, 1848, this majestic temple of the Lord was consecrated with very interesting and imposing ceremonies. The day that witnessed the finish of the beautiful house of God also dated a new era in the history of the congregation worshipping in it. Up to that time they were regarded by the white community as the most ignorant, most indolent and most useless body of Christians in the city. Since then they have been commended as one of the most interesting and enterprising in it." Baltimore Md.

Dr. Payne was not only thoroughly educated, but he was eternally militant. He had to fight his way through ignorance, superstitution meanness. He tells of a church meeting in the early days of his pastorate of Bethel. Says he:

"The reporter of one of the daily papers was hired to report the pastor s sermons that matter might be found to indict him in the civil courts. In the meetings the pastor met them armed with nothing but arguments, and defeated them. In the pulpit the truths he uttered were such, that when published in the secular papers, they were read approvingly by thousands who otherwise would not have knon them. Finally, after every rational and spiritural means ere variously empoyed to convince these five men of their errors, and lead them to repentance, they ere impeached, and summoned to trial before the assembled Church. $n this meeting two women came, armed with a cudgel and slung shot. As soon as they saw, from the testimony of the witnesses, that conviction was certain, the women arose in the front pew, where they had been sitting, and exclaiming, "It is enough," entered the altar, one of them striking at the pastor, with her cudgel, and the other assaulting one of the secretaries, Rev. Darius Stokes, laying him almost speechless in his blood. The activities of the pastor saved him from a blow which might have crippled, if not killed him. The assault produced the most terrible excitement, which brought in the city gaurds, who arrested the assailants and a few of their prominent abbettors, and threw them into the watch-house, from which their friends soon bailed them. This occurred about the last week in February, 1849 Within two weeks, from that riot the trustees were again arraigned before the tribunal of the assembled church, convicted, and expelled for "Rebellion against the Spiritual and Temporal Government of the Church.' The lawsuit resulting from this chism cost both parties together about $1,000."

Ebenezer Church, through the zeal and good offices of Dr. Payne, while pastor of Bethel, had been raised from being considered a mission of Bethel, and constituted as a regular and independent station. After the

expiration of Dr. Payne's time at Bethel, he was appointed to the pastorate of Ebenezer.

As to what followed shall be told in the very words of Dr. Payne himself: "At the close of the Baltimore Conference of 1850. which sat in Washington, D. C., in April, the Bishop sent me out as pastor of the Ebenezer A. M. E. Church, Baltimore, Md. The announcement was made on Monday or Tuesday. The following Friday morning I went to Baltimore, and in the evening m the class-leaders and stewards, whom I made inquiries concernii the condition of the charge; but not one of my questions would the give any information. Therefore, said: "Brethren, why do you n answer my questions?" The chi steward replied: "Dr. Payne, w might as ell tell you at once. Th people met here last Wednesda and passed a resolution to reject y as their pastor." Said I, "Is th true?" "Yes," he replied, "it true?" Again, demanded, "Is th true?" He said yes. Then,, I ros took my hat and cane saying, "Goo bye, brethren; I shall never cro your threshold again as your pasto But, said I, "what are your reaso for refusing to have me a syour pa tor?" He said; "The people say th have no objection to your mo character. They believe you are Christian gentleman; but they s you have too fine a carpet on yo parlor floor, and you wont let the sing the cornfield ditties, and if a one of them should invite you dine or take tea with him, you a too proud to do it."

But the Omiscient Head of t Church Militant and Triumphat over-ruled this rejection of his se vant for good, as the sequel show Bishop Quinn having been inform of the fact that I was rejected, vis ed Baltimore, and urged me to ta possession of the pastorate, assuri me that the civil law would prote and defend me in so doing. I repli that I was willing to go wherev the people were willing to recei me, but my own sense of what w right and proper would not allo to force myself on a people who h formally rejected me. By this a verse occurrence, I was free to tra el in search of material for ou Church history."

And, to this Daniel Alexande Payne, the African Methodist Epi copal Church owe more than to ar other man, living or dead. He re cued it from ignorance, ,saved it, constructed and built it up.

It would be difficult to delineat he great debt of gratitude the en re Negro race ewe him.

Church-1931

A.M.E.

RICHARD ALLEN'S ONE HUNDREDTH DEATH DAY

Christian Recorder 5-22-31 Philadelphia Pa.

March 26, 1831 Bishop Richard Allen, first Bishop of the African Methodist Church died in Philadelphia. Tuesday, March 26, 1931 will mark the one hundredth anniversary of that event. The pastor and officers of Bethel A. M. E. Church which was founded by Bishop Allen who was its first pastor as well as bishop, who purchased the ground in 1792 and whose dust rests in a vault in Bethel Church, has decided to celebrate this event. I know that they will make it a worthy event. Under the leadership of their worthy pastor it ought to be a great event. Every church in Philadelphia ought to participate. Every church in the vicinity ought to take part. Indeed every church in the Connection should celebrate. There ought to be a general pilgrimage to Philadelphia and to the tomb of Allen marking the 100th anniversary of his death. We trust that this will be made a great occasion.

We have two celebrations this year—Bishop Allen's birthday, celebrated Feb. 8, 1931, and his death anniversary. Let us do justice to both.

ALLEN DAY

Christian Recorder 2-12-31 Philadelphia Pa.

The second Sunday in February will be Allen Day when there will be the celebration of the 170th anniversary of the birth of the great founder of the African Methodist Episcopal Church. On the 14th of February, 1760, Richard Allen was born on a farm in the territory which is now Philadelphia. He was owned by one Benjamin Chew. Richard was converted when about 15 or 16 years old and became an earnest and enthusiastic Christian. He was of an industrious turn of mind and hired out his time with the permission of his master, and accumulated enough money to buy his freedom for $2000.

Richard Allen was one of the helpers in the Revolutionary War, though he did not carry a gun or a sword, or cannon, or sail a ship. He was one of those humble drivers of supply wagons that furnished provisions for the Revolutionary army. After the war he began to preach. He traveled in Delaware, Maryland, Philadelphia. New Jersey and in 1784 was present at the Christmas conference when the Methodist Church in America was officially launched. He was a preacher of tremendous power, and because of this power, attracted the attention of both white and black. Many times he accompanied the white preachers and often while the white man was preaching to the whites, Allen preached to the Negroes. So great was his power, that one of the greatest desired to have Richard Allen accompany him on a long trip through the South. But the prejudice against a Christian colored man was such that Allen refused to take the risk of the trip.

In 1787, Richard Allen was one of those who withdrew from St. George's Church because the colored people were not permitted the freedom of worship in that church that other Christians had. At least those Christians who were colored were not permitted to sit anywhere they wanted to sit, but had to go to the gallery. On one occasion Richard Allen and Absalom Jones were ordered to get up from prayer because they were in the main part of the church. And Richard Allen did get up and led his people forth to organize the church in which there should be no distinction as to color or nationality, where men should be known only as children of God, and the privileges of membership should be given to all those who accepted Jesus Christ, regardless of any other consideration. With Absalom Jones, Richard Allen founded the Free African Society, which was one of the first organizations of the people of color in the United States; and later Absalom Jones became the leader and rector of St. Thomas Protestant Episcopal Church, while Richard Allen became the leader and pastor of Bethel A. M. E. Church. He refused to be a leader in the Protestant Episcopal Church for the reason that he thought that the methods of worship of the Methodists were far more adaptable to Negroes than the worship of the Episcopalians. In 1816 Richard Allen called together five churches from Baltimore, Wilmington, Attleboro, Salem, N. J., and Philadelphia. Mother Bethel of Philadelphia started the connection known as the African Methodist Episcopal Church. Richard Allen was elected the first bishop. He served until March 26, 1831, when he was taken from this life, having founded an organization which was destined to spread throughout the country.

Richard Allen started a school in Bethel Church before the 19th century began. He founded the Book Concern of the A. M. E. Church, and in 1817 published the first Discipline. He wrote an autobiography which is one of the most widely read books among our people today. We should all follow his example. We should all honor and celebrate his memory, and one of the best things we can do to perpetuate the memory of this great man is to help the Richard Allen Building in Philadelphia which houses the Book Concern.

PROF. IRA T. BRYANT

Independent 2-19-31 Letter

The layman of the A. M. E. Church especially and of Methodism generally may well congratulate themselves for having in the rank and file men of Ira T. Bryant type. Men who have the courage of their convictions and dare state them. Men who will attack wrong in high places and contend that czarism must be eliminated from the Church of God on earth.

Unfortunately there are laymen whose visions are so obscure that they do not appreciate the worth and work of Mr. Bryant to the church. They cannot see that the wrongs, which he has had to fight have been in vogue so long, that necessarily he was compelled to be radical to reach the case. In many instances the patient was so far gone that only the knife could effect a cure. But as a rule both laymen and mnlisters regard the work of Secretary Bryant as fundamental. He has cried aloud and spared not against the misuses and abuses of crooks, who through political tricks and otherwise have reached the highest places in our churches.

Crooked leadership must go. The church must divorce herself from the clutches of these demagogues, if she is to be saved. Yes, the Ira T. Bryant idea of a clean episcopacy, a clean church is alright. The church today needs more Bryants to carry on reform movements within the confines of the church.—Rome Enterprise.

RICHARD ALLEN

By Rev. Samuel Wayne field Ward

Christian Recorder

Somewhere in the land of Goshen a Hebrew baby was born, who was destined to contribute more to the civilization of the world, in a way, than any other individual of the human family. Strange to say this babe was born in slavery, and stranger still, it was cast upon the River Nile to escape an edict of death. Note the hand of God—imagine a helpless infant being thrown overboard to escape being put to death. What God hath decreed all the opposing forces of earth cannot change; for this same babe was rescued, lived, and rose to a prominence that no other human being, prior to his time, had attained. 2-12-31

Although four thousand years have passed, the character and life of the Jewish law-giver is not diminished. Moses stands out, in the eyes of the civilized world, just as clear and distinct an individual as though he lived but yesterday. Another noticeable thing is, that, in spite of the preeminence to which he rose as prophet, priest, and law-giver, and in spite of the fact that God called him the meekest man in all the world, History records a blotch upon his otherwise fine character, like the spots upon the sun. However, they are consumed by the brilliancy of his character as is the case with most great men, like David "Thou art the man," John Bunyan, Aaron Burr, and many others.

Philadelphia Pa.

One thing we know, History has never recorded a death (save one) as touching as the death of Moses. Look at him! Tall and stately, with long flowing whiskers, head snowy white, staff in hand, and climbing that mountain with the grace and ease of a young man. Up, up, he goes. Oh! He has reached the top! Behold his countenance as he gets the first view of the "Promised Land."

Over there lies the object of all his toils. Look! How his countenance is lit up with joy as he drinks in the grandeur of the future home of his people, from Dan to Besheba. Its rich plains and well-watered valleys. Watch his countenance, look!

Sadness succeeds joy as somewhere hovering about him, he hears that fami-

liar, still, small voice saying, "Thou mayst not go over." How vividly sadness is depicted in his whole being, as he stands there with longing eyes, resting upon the future home of his people. The one aim and object of his life; look how his great chest heaves with sorrow and misgiving. Alas, as the great man's chin slowly rested upon his heaving chest, his eyes fell upon the beautiful tents of Israel in the valley of Moab below. Look! Look! His whole countenance is again ablaze with joy as he beheld Israel at his feet with only the River Jordan between them and Home, the Promised Land, his whole attitude seems to cry out, victory! victory, won at last, it is finished!

Rock of Ages, Cleft for me, Let me hide myself in thee. So he gathered the drapery of his couch about him, and lay down to pleasant dreams. Thus down goes the curtain on the great Jewish Emancipator—Moses.

Just Thirty-four Hundred Twenty-one years and two days later, somewhere in the vicinity of Philadelphia, Pa., another babe was born in slavery. Another child of destiny. He, too, was cast, not upon the mystic waters of the River Nile, but upon the troubled waters of Humanity. (Study the analogy between these two). He was not rescued by a Pharaoh's daughter and nursed by his own mother, or reared in a King's palace. No! The babe of whom we speak now, knew not the loving embrace of mother; and the humble quarters of a slave's instead of a King's palace, was his lot. Note the hand of God—for out of these adverse conditions the Honorable Richard Allen rose to a preeminance that surpassed even that of Moses; for he was the liberator of a religious bondage.

Time and space will not permit me to bring out the analogy between these two characters as the case deserves.

It is said that Diogenes sought with a lantern at noontide in Ancient Athens for a perfectly honest man, and sought in vain. I have sought in the annals of both Ancient and Modern History for a truly noble man with whom I could justly compare this illustrious character—RICHARD ALLEN. Unlike Diogenes, I have been partly successful by finding a babe in the bull-rushes, notwithstanding the fact that the world has produced many great men of courage, faith, strength, ambition, etc.

Yet, the same history that records their deeds of valor, records also, a blotch upon their character.

But here stands a man in a class by himself, against whose character, history records no blotch. A man whose leadership is unsurpassed; whose life is worthy of emulation from every angle. He was not a flashing meteor, but a star of the first magnitude; and when it comes to fidelity, to duty, he was a hero of the higher type. Richard Allen was unmistakably the man for the times. God saw that there was room enough in the world for these two widely different races to operate separately, and in his own time He suffered them to clash.

Under the sting of the bitter insult, Ethiopia stretched forth her hands unto God, and out of that clash, came forth this grand old African Methodist Episcopal Church, boasting of a membership of almost One Million.

Long live the memory of this noble man in the hearts of these million souls. Convinced that God had called him to be the liberator of an oppressed people, Richard Allen marched steadily forward through every opposition, breaking down every barrier, having the "zeal [illegible]" as a pillar of cloud by day; and [illegible]stice of his cause," a pillar of fire by night. And so, in proportion as the spirit of Richard Allen—which is the spirit of Christ—permeates the whole Church, she too, will march on, in spite of criticisms and skeptical ideas, breaking down every barrier, and blazing the way over the unbeaten trail of thought, cross the desert of ignorance, and wade through the swamps of superstition and scale the mountains of rites and ceremonies, until she stands complete at last, around the dazzling throne of God.

YES! THE CHURCH IS MARCHIN ON.

A. M. E. Book Concern Is Sold At Auction

PHILADELPHIA — (CNS) — Bishop Joshua Jones, of the first Episcopal district of the A. M. E. church declared last week that he held the title to the A. M. E. book cancern property, but it was being done so only as a matter of business. The bishop's statement came at the meeting of the A. M. E. ministers while citing the ills from which the book concern was suffering and how he had to come to the aid of the concern as president of the publishing board.

Much humiliation and cold pointed facts were encountered, according to the bishop when he went forth to borrow money to secure the present location of the publishing house and conectional offices.

The seven story building erected by the book concern in 1927 was sold at auction. The concern is now housed in another recently purchased home at 1900 South College avenue.

LIFE OF RICHARD ALLEN

On Saturday of this week we shall celebrate the 171st Anniversary of the birth of Richard Allen. He was born in Philadelphia February 14, 1796, a slave of Benjamin Chew, a farmer in what is now Germantown We have a number of short biographies of Richard Allen. We have his life written by himself and other writings concerning him. There is a need, however, for an up-to-date and well-written biography of this great man. It would be a fine thing if some of the scholars of our race would investigate his life and work and write a really representative book about Richard Allen, which might be widely circulated among the young people of our church and race.

Bishops Council Holds Annual Session in Norfolk, Va.

NORFOLK, Va., July 3.—The annual session of the bishops council and the connectional council of the A. M. E. church was held in this city June 25 to 28 at St. John's church, Rev. L. L. Berry, pastor. Bishop A. L. Gaines was host to the council and Dr. H. B. Parks, senior bishop of the church, presided.

All of the bishops were present except three. Bishop W. T. Vernon was unable to attend because of the death of his mother at the meeting time of the council; Bishop J. S. Flipper was compelled to return home because of the sudden death of his wife, who passed away at his home in Atlanta as soon as he had reached this city, and Bishop Young was in Atrica.

Wednesday at 10 a. m. Bishop W. A. Fountain, head of the educational board of the church, called the board meeting to order. Wednesday evening the board held a public session at St. John's church, a large crowd attending the program. Bishop Fountain presided and addresses on the different phases of education were delivered by Dr. D. H. Sims, president of Allen university, Columbia, S. C.; President W. A. Fountain Jr. of Morris Brown university, Atlanta, and General Secretary A. S. Jackson of Waco, Texas. Dr. B. S. Hannah, Savannah, Ga., read the report on memorials.

The bishops' council confirmed the appointment of Rev. A. Joseph Allen as acting secretry of the American Bible society, succeeding the Rev. S. A. Lucas, who retired because of ill health.

Thursday morning an overflow crowd of members and visitors taxed the capacity of St. John's church at the opening session of the bishops' council, with Senior Bishop H. B. Parks presiding. The program was as follows: Prayer by Bishop R. A. Grant; scripture reading, "Old Testament," Bishop J. H. Jones; hymn, Bishop W. H. Heard; scripture reading, "New Testament," Bishop W. D. Johnson; decalogue, Bishop J. A. Gregg; council sermon, Bishop S. L. Green; prayer, Bishop R. A. Grant and holy communion by the celebrants, Bishops A. L. Gaines, R. C. Ransom, W. A. Fountain and M. H. Davis.

Bishop Heard was presented a basket of flowers by the men of his district in honor of his 81st birthday. Among the candidates for the bishopric present were the Revs. R. R. Wright Jr., J. C. Caldwell, B. G. Dawson, J. A. Lindsay, N. W. Williams, R. L. Pope, J. W. Walker, J. C. Anderson, J. N. Campbell, C. S. Long, S. S. Morris, H. Y. Tooks, E. H. Coit, D. M. Baxter, D. H. Sims, E. J. Jackson, J. E. Beard, C. W. Abbington and S. L. Howard.

The council welcome program was held Thursday evening, with Bishop W. A. Fountain master of ceremonies. Musical features of the program were furnished by the choir of St. John church, who sang the Negro national anthem and other selections; the Philharmonic Glee club, Mrs. Pearl Brown and J. C. Norcome, soloists, and by the Hampton Institute quartet. Hon. John D. Carbell spoke on behalf of the city and the addresses of welcome on behalf of the churches and other organizations of the city were delivered by the following: For St. John's A. M. E. church, Dr. D. W. Byrd; Hampton Institute, President Arthur Howe; Baptist churches of the city, Rev. R. H. Bowling; the A. M. E. Zion church and other denominations, Rev. J. C. Henderson; for business and the professions, Dr. G. H. Francis; city schools, E. S. Brinkley, assistant superintendent; for the Baltimore, Rev. W. R. Howerton; North Carolina conference, Rev. W. C. Clelland, and for the Western North Carolina conference, Rev. V. C. Hodges. Bishop H. B. Parks made the response.

The Connectional council met on Thursday afternoon, Dr. Allen, president, presiding, and for the first time in years Dr. C. A. Wingfield, secretary, was unable to be present. Dr. S. S. Morris delivered the council sermon, and others on the program included Rev. N. H. Jeltz and Mrs. Jeltz, Rev. W. H. Thomas, Rev. M. E. Davis, Dr. A. J. Allen, W. H. C. Brown and Rev. J. P. Anderson.

The evangelistic chorus opened the Friday morning session and the speakers were Rev. F. B. Jordan, Dr. G. A. Singleton, Doctors D. H. Sims, W. A. Fountain Jr. and E. H. Coit, and the Reverends R. H. Burney, F. M. Reed, S. H. Williams, D. E. Rice, R. A. Green and R. M. Wilkins.

The bishops of the A. M. E. church are: H. B. Parks, J. S. Flipper, J. H. Jones, W. H. Heard, W. D. Johnson, W. S. Brooks, W. T. Vernon, W. A. Fountain, A. L. Gaines, R. C. Ransom, J. A. Gregg, R. A. Grant, S. L. Green and G. B. Young. Bishops deceased this quadrennium were: J. A. Johnson, J. Hurst and A. J. Carey. The general officers are: The Reverends D. M. Baxter, R. R. Wright Jr., E. H. Coit, J. G. Robinson, Prof. A. S. Jackson and Dr. J. R. Hawkins. Next meeting of the bishops' council will be in February, 1932, at Tampa, Fla.

Church-1931

PRELATE TORN FROM PULPIT, SPENDS 6 HOURS IN ALA. LOCKUP

Conference Prays and Sings Until Bishop Returns.

PATERNITY IS THE CHARGE OF GIRL

Bishop Sues to Break $2,000 Baby Contract.

(Exclusive to the AFRO-AMERICAN Reproduction in Whole or in Part Forbidden)

BIRMINGHAM, Ala.—Virtually torn from the altar in St. Paul A.M.E. Church, Wednesday morning of last week, Bishop R. A. Grant, of the Alabama area, spent six hours, Armistice Day, in the lock-up.

A warrant issued for his arrest on complaint of the Rev. J. B. Glass, an humble A.M.E. circuit pastor of Geneva County, Ala., who claims that Bishop Grant is the father of the child born a year ago to his 19-year-old daughter, Ollie Glass.

Things began to happen at St. Paul Church as soon as the sessions started Wednesday morning, for, immediately after the Lord's Supper, Bishop Grant announced the election of delegates to the next General Conference. Usually these elections are not held until the second day of the conference.

Not long afterwards, the high sheriff of Jefferson County appeared at the seat of the conference and sent word to the bishop that he wanted to see im downstairs immediately.

By way of reply, the sheriff was told that the bishop could not be disturbed. Ministers, including the Rev. Mr. Hatcher, protested but Bishop Grant was brought down, placed in the sheriff's automobile and hurried away to the county jail.

Bond was fixed at only $1,000 but it took the bishop's friends five hours to make such arrangements as to enable him to be free again.

One or two strong churchmen of the town who might have helped in an emergency declared that they would have nothing to do with the affair.

Prayer and Song

During the six hours that the bishop was behind the bars, prayer and song service for his deliverance was conducted at the seat of the conference where Bishop M. H. Davis, of Baltimore, presided.

Members of the Glass family point out that under a contract between themselves and Bishop Grant, the bishop had pledged himself to pay $2,000 for the support of the illigitimate child. Of this amount, $300 was paid in cash and the bishop pledged himself to pay $170 in annual installments on the first of November in each year.

Bishop Grant was tried before a church court and exonerated. Subsequently, he appeared before the Chancery Court of Geneva County, Alabama, asking that the signed contract be declared null and void on the ground that he had signed under duress and under fear of being done bodily harm by the father of the girl.

Warrant Issued

Friends of the Glass family claim that this step having been taken by the bishop, and the bishop having failed to pay the $170 he promised on the first of November, there was nothing for them to do but to have a warrant issued for his arrest.

After the bishop's friends had put up $1,000 as bail, the sheriff, before unlocking the doors of the bishop's cell, notified him that he must appear at Geneva, Alabama, November 23, to answer the charge of bastardy.

Bishop Grant's Petition

In the petition filed by Bishop Grant, in order to have himself freed from the $2,000 baby contract, the bishop denied, first, that he is the father of the child; secondly, he declared that he signed the contract because his life had been threatened by the girl's father; and thirdly, he declared that the Glass family had broken the contract by having published in the AFRO-AMERICAN copies of the contract together with pictures of the girl and the baby alleged to be his.

Close friends of Bishop Grant, here include the Rev. John Adams, who in a now famous church trial of Bishop Grant, in Mobile, declared himself a representative of bishops of the church.

The bishop's petition, in part, reads:

A.M.E.

COPY

IN THE CIRCUIT COURT OF GENEVA COUNTY, ALABAMA. IN EQUITY.

R. A. GRANT, Complainant.
vs.
OLLIE GLASS, J. B. GLASS AND NORCISSA GLASS, Respondents.

TO HONORABLE H. A. PEARCE, JUDGE OF SAID COURT:

Bishop in Church

4. Complainant alleges that prior to and at the time of the execution of the contract referred to that he was a bishop in the A.M.E. Church, colored, and that the Respondents, Ollie Glass, was a single woman and that Respondents, J. B. Glass and Norcissia Glass, were the father and mother of Ollie Glass; that the said Ollie Glass charged that she was pregnant with child, and falsely and fraudulently charged that Complainant was the guilty agent, and father of said child.

No Publicity Promised

5. Complainant would further show that J. B. Glass, Norcissia Glass and Ollie Glass, with the intent to destroy the reputation and injure the influence of complainant in his church, and to coerce and fraudulently cause Complainant shame and humiliation, agreed with the Complainant that if he would enter into the contract, copy of which is hereto attached, that no proceedings would be had in the church, and no publicity would be given to the matter whatever; and complainant charges that respondent, J. B. Glass, threatened the life of the complainant unless he did enter into said contract and agreement and sign the same.

No Intention to Keep Contract

6. Complainant further avers that at the time of the execution of the contract that the respondents had no intention of keeping or performing their agreement; that they fraudulently induced, threatened and coerced complainant into executing said contract, with the intent to humiliate him, destroy his influence as an officer in the church by said complainant, and that complainant relied on such promise on the part of the respondents that upon his entering into the contract that no publicity would be given.

To Avoid Death

6. Complainant further avers that he was not guilty of any of the things alleged by the respondent, Ollie Glass, that he was not the guilty agent, causing her to become pregnant, that he was not the father of her child, that he had never been intimate with her, at any time, and that the purpose of his entering into the contract was to prevent bodily harm or death at the hands of respondent, J. B. Glass, and to prevent controversies in the church, in which he was a bishop, and to avoid such publicity as might be attendant upon the charge against him, and that relying upon the promises of the respondents in this cause, that no proceedings would be had in the church, and no publicity given against him, and that no bodily violence would be used upon him, he entered into the contract referred to.

Published in AFRO

7. Complainant (Bishop Grant) would further show that immediately after the contract was executed and entered into that the respondents made known and gave general publicity to the fact that complainant had entered into such contract, that the matter was brought to the attention of the church, where complainant was tried at church conference, and all publicity attending upon the trial given, and that respondents furnished to newspapers the details of the contract and copies thereof for publication, that copies of the contract and affidavits signed by the respondents, were published in several colored newspapers, including the AFRO-AMERICAN, Washington, D.C., and that respondent, Ollie Glass, furnished to representatives of said paper, or caused to be published therein, her photograph, together with a photograph of her baby, together with a certificate to the effect that complainant was the father of her child, giving the alleged details of the relationship; and that in violation of the contract, national publicity was given by the respondents of the affair.

Bishop Was Afraid

8. (a) Complainant (Bishop Grant) further alleges that he entered into the contract through fear, produced by threats against his life made by respondent, J. B. Glass, just prior to and at the execution of the contract, to the effect that unless he would execute the contract he would kill him;

(b) And that through fear and duress, believing that unless he did execute the contract that respondent, J. B. Glass, would kill him, or do him bodily harm and that respondents, Ollie Glass, J. B. Glass and Norcissia Glass would bring the matter before the attention of the church and give it wide publication, thereby destroying or impairing his influence as an officer of such church;

(c) And relying on the promises and representations made by the respondents that if he would enter into said contract that the matter would be dropped, that no publicity would be given, and that complainant should suffer any physical violence or personal injury therefrom, that he executed the contract, although he expressly denied that he had ever at any time had intimacy with the respondent, Ollie Glass, or that he had opportunity to have such relation with her.

BISHOP'S CASE IS PASSED TO NOV. 28

COMPROMISE SOUGHT ON ORIGINAL CONTRACT—FULL SETTLEMENT MAY BE MADE IF CRIMINAL CHARGES ARE WITHDRAWN

Reporter 1-26-31

Geneva, Ala., Nov. 23.—(Special to The Reporter).—The case against Bishop R. A. Grant set for trial here today was passed until Saturday, Nov. 28, when the bishop is cited to face a charge of bastardy.

Birmingham Ala

On or about Oct. 29, 1930, Bishop Grant was charged with being the father of the baby of the daughter of one of his presiding elders, and he entered into a contract to pay $2,000 to the girl for the support of the baby.

The bishop paid $300 on the contract, and a year after it was executed he started proceedings to abbrogate or set the contract aside. This brought indignation to the Glass family of which the girl is a member. A warrant was sworn out for the bishop, who was arrested in Birmingham during the convention of his conference, remaining in the Jefferson County jail for around five hours until he was released on a $1,000 bond.

Grant Seeks Another Compromise

It is reported in this section from very reliable sources that R. A. Grant and a number of his emassaries in Geneva County are attempting to compromise with the Glass family. He agrees, it is said, to pay off the entire contract immediately, satisfy litigants, take care of all the costs, if criminal prosecutions can be withdrawn. Whether the family will enter into such an arrangement has not been learned. But a man from Arizona representing himself as an attorney whose name is given as Adams has been busying himself in this section of the state. It is believed by many that a compromise is the only way to keep the bishop from serving time in the Alabama penitentiary.

EXTRA!

Afro-American 12-12-31

Bishop Grant Indicted on 19-yr.-old Girl's Charges

Baltimore, Md.

HARTFORD, Ala.—(By Wire)—"R. A. Grant, I judge you guilty as charged and you stand indicted to appear before the next term of circuit court of Geneva County, Alabama," were the words of the judge in the preliminary trial of the A.M.E. bishop of Alabama, Saturday.

This preliminary trial was first set for November 28 and was twice postponed.

Bishop Grant, who is well past fifty and married, was charged with paternity by 19-year-old Ollie Glass, who with a yearold baby in her arms, exhibited a contract signed by the bishop in which he agreed to pay her $300 in cash and $170 a year for ten years.

The $170 installment due on November 1, 1931 was not paid by Bishop Grant and Miss Glass alleging breach of contract, promptly had the minister arrested for bastardy. The sheriff took the bishop from the altar of St. Paul A.M.E. Church where he was holding an annual conference. The conference sang and prayed for six hours until $10,000 bail was made and the bishop released from his cell.

Bishop Grant should retire and save his denomination from embarrassment a leading A.M.E. Zion churchman told the AFRO-AMERICAN Friday.

African Methodists defend Bishop Grant alleging that he is not guilty, that he signed the contract because he was threatened, and that he was exonerated by a church trial.

Would Void Contract

Bishop Grant himself has filed suit in circuit court to secure release from the $2,000 baby contract.

He declared that he was the victim of a conspiracy to destroy his reputation and that he signed the contract because he was threatened with death if he refused.

The bishop said the Rev. Mr. Glass had threatened to kill him.

The bishop also alleged that Miss Glass violated her contract by giving copies of the contract and her photo to the Baltimore AFRI-AMERICAN.

Rural Pastor

The Rev. J. B. Glass, father of the girl, is pastor of three small Alabama country churches known as the New Bethel Circuit. With Mrs. Glass he resides here. They have two other children. The Rev. Mr. Glass has been a pastor in the denomination for 30 years. Bishop Grant is his superior officer.

Caressed Her

An affidavit filed by Miss Glass recites how, on March 14th, 1929, Bishop Grant preached at the church of which she is a member. He was housed in the parsonage, a building near the church, and also near her father's home. On the morning of March 15th she carried a breakfast tray to the bishop's room. He was alone, she said, and caressed her. Their boy child ,she alleged, was born December 11, 1930.

$9 Towards Reception

The Rev. Mr. Glass, still pastoring his circuit, ironical conference records show that last year the Rev. Mr. Glass was assessed nine dollars towards a "reception" to Bishop Grant.

Trial of Bishop Grant is Postponed Second Time

Afro-American 12-5-31 Baltimore, Md.

BIRMINGHAM, Ala.—The trial of Bishop R. A. Grant, A.M.E. bishop of Alabama, who is named by 19-year-old Ollie Glass as the father of her child born out of wedlock, postponed once, has been put off a second time, until Saturday, December 5.

Bishop Grant, accompanied by his wife, has travelled over 2,000 miles in Alabama recently attending church meetings since he returned from Baltimore three months ago where he attended the funeral of Bishop A. L. Gaines.

Crowds everywhere now turn out to see the man who has created such nationwide publicity.

Any preacher driving an automobile (not a Ford) in a rural Alabama, creates a commotion. Bishop and Mrs. Grant, driving in a Graham-Paige, are shouted to by workers in the cotton fields.

Neither the bishop nor Mrs. Grant has courted public gaze in the large cities. Wherever they go, the crowds turn out and gossipers whisper: "There he is. He signed a contract to give a girl $2,000 to support her baby. Wonder what his wife thinks of that."

The current issue of the Christian Recorder, denominational organ, says:

"Bishop Grant is really bishop of Alabama. He has wonderful influence with both races. This influence goes for those in and outside the church.

"On the opening night of the Dover, Alabama, Conference, Mayor Clem Ezzell, white, paid a high tribute to Bishop Grant. . . . Shouting and rejoicing of some ot the crowded meetings can be heard a block away."

Bishop Grant Sits Pretty

Despite the fact that he was torn from the altar where he was presiding over the Alabama Conference and lodged in jail for several hours until he could raise $1,000 bond, Bishop R. A. Grant is sitting pretty.

Afro-American

Bishops of his church, with one exception, have failed to condemn their colleague. The reason is that Bishop Grant belongs to the majority faction of the bishops' council, which assigns those bishops whom it dislikes to the small, out-of-the-way and poorly paying districts.

As far as the bishops of the church are concerned, Bishop Grant is safe.

12-5-31

As far as the church publications are concerned, his job is secure also.

The Philadelphia Christian Recorder, the official weekly organ, and the quarterly A.M.E. Review chronicle every episcopal act, but when Bishop Grant signed a contract to pay $2,000 to the mother of an illegitimate child, and then sued to break this contract on the ground that the "girl told on him," the Recorder and the Review consistently kept mum.

Baltimore

The reason is, their editors are candidates for the bishops' bench themselves, so they'll say nothing that might cause them to lose the vote of Bishop Grant's friends in the next General Conference.

The ambitions of these editors muzzle them completely, and the result is that their publications trying to please everybody, rate hardly third class, and Bishop Grant is safe from criticism.

In this church, the policy of defending and apologizing for those accused of crime and immorality has become so fixed that it is not surprisin to find alleged episcopal misdemeanors on the increase.

The list now includes graft, fraud, drunkenness and paternity. One wonders where it will stop.

Church - 1931

A.M.E

"Onward Christian Soldiers"

Afro-American 11-21-31 Baltimore Md

BISHOP TO FACE CRIMINAL CHARGE; CONFERENCE ENDS

CONTRACT STILL IN VOGUE—GRANT ATTEMPTS TO REPUDIATE HIS AGREEMENT—CONFERENCE IS ON FIRE

NOV 21 1931

R. A. Grant, bishop of the African Methodist Episcopal Church, is holding his conference this week in Selma, Alabama. Monday, November 23, Bishop Grant will face a charge of bastardy at Geneva, Alabama, where a warrant was sworn out for him several days ago by Miss Ollie Glass, who charges that he is the father of her young son.

If the bishop is convicted, a penitentiary sentence, and probably a fine, go with the conviction.

Some time in October of last year Bishop Grant was overtaken in this alleged crime, and according to reports, he attempted to cure the situation by paying $300.00 in cash, and promising to pay $1700.00 in equal installments.

Less than 60 days ago Grant attempted to repudiate this contract by filing a bill in Chancery to set aside the agreement. Following this act on the part of the bishop, a warrant was sworn out for him; he was arrested here in Birmingham last Thursday and was placed in the Jefferson County Jail, remaining there nearly six hours, after which he was released on a $1,000 bond.

It is stated generally that the laymen of Alabama are greatly worked up over this situation, and that there is a feeling to withhold revenues from the church until the high authority of that body gives ear and consideration to the plight of Bishop Grant to the extent that the Church and the public will be relieved of his services as bishop and chief officer of the organization.

Many of the ministers of the race are frowning on this pitcure, but under the system in which the bishop has all power, the ministers of the connection are quite limited, even in private council, when the bishop's character is under question.

Here is the contract signed by Bishop Grant promising to [illegible] formation coming to the writer there is much dissatisfaction throughout the North Alabama Conference.

Rev. J. T. L. Dandridge Having Trouble

Rev. J. T. L. Dandridge, who served the Bethel A. M. E. Church in Rosedale, a suburb of Birmingham, for one year, was brought to Payne Chapel, Birmingham, while Rev. W. D. Hargrove, of Payne Chapel, was given a Presiding Eldership.

Rev. Hargrove, the former pastor of Payne Chapel, is one of the most prominent members of the race. This act has stirred the Payne Chapel congregation to unusual dissatisfactory expression. At a meeting Tuesday night, it is stated, the members voted not to accept the appointment of Rev. Dandridge, and extended their expression, according to reports, by threatening to withdraw from the denomination if relief is not given.

NOV 21 193

It was learned that the members do not attempt to make any charges against the newly appointed pastor, but they were quite satisfied with Rev. Hargrove, taking the position that neither Rev. Hargrove nor themselves have been properly treated.

List of the Bishop's Appointments

Birmingham district: Rev. W. D. Hargrove, presiding elder; St. John's, Birmingham, Rev. H. C. Terrell; St. Paul, Birmingham, Rev. A. C. Calhoun; Fratt City, Rev. P. R. Thompson; St. Luke, N. Birmingham, Rev. J. B. Carter; Payne Chapel, Rev. J. T. L. Dandridge; Gaines Chapel, East Birmingham, Rev. M. L. Douglass; Mixon Tabernacle, Birmingham, Rev. B. F. Moseley; St. Marks, Thomas, Rev. S. Hill; East Thomas, Rev. C. B. Fox; New Castle, Rev. W. P. Driver; Acipco Mission, Rev. Askin; Sayreton, Rev. Robert Pitts, and Lewisburg, Rev. L. D. Evans.

South Birmingham district: Rev. J. R. Burgess, presiding elder; St. James, Avondale, Rev. H. N. Newsome; Allen Chapel, Woodlawn, Dr. E. W. Cook; Grant Chapel, Southside, Rev. J. S. Brown; Overton, Rev. D. D. Flood; Kingston, Rev. S. T. Grove; Irondale, Rev. J. M. Robinson; Warrior, Rev. R. N. Newsome; East Lake, Rev. H. B. Threadgill; Grants Chapel, Gadsden, Rev. Thomas Oliver; Guntersville Circuit, Rev. C. S. Wood; Kirby Town Circuit, Rev. Wm. Moore; Bethel, Rosedale, Rev. B. F. [illegible], transfer from St. [illegible], Florence.

A. M. E. Bishops Won't Comment on Case of Bishop Grant

Prelates Mum, Recalling Fate of Bishop J. Albert Johnson, who was Moved from His Area and Sent to the South. Famous Breakfast at which Bishop Carey was Host is Recalled. Bishop Ransom also a Victim.

Query among the bishops of the A.M.E. Church as to whether they have the moral courage to say that Bishop R. A. Grant was wrong in signing a contract to pay $2,000 in the effort to hush up charges of immorality against him in Alabama, discloses that none of the bishops are willing to talk for publication.

This is said to be due to the peculiar relationships which exists between bishops of the church which the outside world doesn't know about and with difficulty can conceive.

In the 1928 general conference of the A.M.E. Church, held at Chicago, a motion was passed making it compulsory for all bishops to move from their districts after they had served eight years.

The resolution and the plans to put it over were hatched in Baltimore and consent of the late Bishop J. Albert Johnson to participate in the movement was secured.

Bishop Johnson promised to entertain the motion on the day that he presided.

This was done, and in the minds of many of his friends it was the major reason for his death.

The bishops of the large areas were invited by the late Bishop A. J. Carey to his house for breakfast. Those bishops who were in favor of the removal resolution, which had been passed, were not invited. Chief among these was Bishop J. R. Ransom, who had advocated before the General Conference that the bishops should be moved.

Bishop J. Albert Johnson and two or three other bishops known to be progressives were also not invited. However, the late Bishop John Hurst, Bishop J. S. Flipper, Bishop Joshua Jones, and Bishop H. B. Parks were among those reported at the breakfast, where the assignments of bishops were discussed.

Bishop Ransom, the chief offender, was sent to Louisiana by the episcopal committee when the assignments were made and the late Bishop Johnson, who had been slated for the first district, which included New York, New England, Pennsylvania, was sent to Kentucky and Tennessee.

It is fairly well known that any bishop who stands out for any reform alone in the church is slated to be slaughtered and this knowledge makes it fairly evident that none of the bishops will speak out publicly on the Grant matter.

This does not include Bishop Ransom, however, who, courageous as ever, wrote a statement to the official church publication recently, in which he said:

"A bishop cannot hide immorality behind the robe of any bishop any more than the humblest minister in the ranks, unless the ministers and members have sunk to the same moral sphere."

Asked if this had reference to Bishop Grant, Bishop Ransom's reply was that his statement was directed toward all moral de[illegible]

BISHOP GRANT HAS MANY DEFENDERS

NOV 14 1931

Zion's Bishop Shaw is Among those to Laud Accused Prelate.

GRANT IS MUM

Declines to Talk About $2,000 Baby.

MONTGOMERY, Ala.—(Special)—The Alabama Annual Conference, presided over by Bishop R. A. Grant at St. John's Church, was loud in song last week.

NOV 14 1931

This is one of the six conferences held by the bishop, who November 4, opened the East Alabama Conference at Opelika.

Election of delegates to the general conference of the church in Cleveland next May occupied attention of delegates and some of the leaders were concerned that the "right men" be elected.

Speakers on the floor of the conference took pains to say a good word for the presiding officer, Bishop Grant, who earned country-wide notoriety by signing a contract to pay a 19-year-old minister's daughter $2,000 when she accused him of being the father of her child.

The Rev. N. T. Newsome, formerly of Mobile, told the conference, "We are tired of being maligned in the newspapers. An attack is being made upon your leadership."

The Rev. William Pyles, of Dothan, declared a representative of the AFRO had been driven off the church grounds and threatened with violence.

This statement is doubtful, however, for the writer, the single correspondent at the conference was not molested in any way.

Bishop Grant was asked to give a statement to the AFRO and promised but failed to do so.

Hymns loudly sung by the conference included, "Meet Mother Over Yonder," "The New Jerusalem," "Some Sweet Day," "If I Could Hear Mother Pray Again."

The bishop said, "We like to get away from intelligence and education sometimes and look to the old fashioned religion." Another speaker said, "Our schools are just turning out a bunch of atheists and infidels." A pastor reported his salary had been less than $14 per month.

Visitors were disappointed who came expecting to hear reports on economic conditions in rural neighborhoods, how the pastor can help better schools and the movement for better pay for teachers, homekeeping, business, insurance, support for the N.A.A.C.P., crop diversification, or any of the big problems of modern life.

One of the conference's powerful speakers shouted, "All I want to do is see the Lord who died for me."

One of them who lauded Bishop Grant w s Bishop B. G. Shaw, of the A.M.E. Zion Church. He said he attended the ecumenical conference in Atlanta and didn't know he was colored.

A.M.E. Prelate Jailed in Alabama

Dissatisfaction with the verdict of the A.M.E. Church Conference Court which exonerated Bishop R. A. Grant of charges of paternity is said to have caused laymen to institute criminal proceedings against him. He is shown at the right. Below is Miss Ollie Glass and her child.

11-21-31

"BISHOP GRANT NOT IN JAIL"

Dr. Robinson said to the A. M. E. Preachers' Meeting last Monday: "I want to correct the false statement that has appeared in so many papers, that Bishop Grant was put in jail in Birmingham and remained there for six hours. **Bishop Grant was not put in jail.** He did not go to jail he was not even arrested except echnically. Now here is what happened. The officer came to the conference and sent for Bishop Grant. He came out. The officer told him to arrange bail. Because there were certain laws made less than two months ago which did not permit a cash bond, the Bishop was delayed in getting the bond which had to be fixed over the telephone, in the town where the offence is said to have occurred. It was several hours between the time the bishop was served with the summons and the time the bond was fixed. But at no time was the bishop incarcerated. On the contrary he was treated with every courtesy possible by the law authorities, and the people all over Alabama are giving Bishop Grant the greatest ovations I have ever seen given a bishop."

A.M.E.Z.

Church-1931

ZION CONFERENCE CLOSES IN TUSCALOOSA; WORK OF EDUCATION TO THE FRONT

Reporter

BISHOP SHAW OFFERS FINE PLAN TO HELP THE CHURCH SCHOOL AT GREENVILLE.

Birmingham, Ala

The North Alabama Conference of the American Methodist Episcopal Zion Church, presided over by Bishop B. G. Shaw, presiding bishop of the Sixth Episcopal District, closed its annual session in Tuscaloosa Sunday night following the reading of appointments by the bishop. 12-12-31

The conference opened Tuesday of ast week when a missionary meeting was held in which a large number of :he missionary women, including Mrs Daisy V. Johnson, president of the Woman's Home and Foreign Missionary Society, participated. These workers expressed much interest in home and foreign missions, and many of the districts showed increase in both fields.

Wednesday evening a public program was rendered at which time a number of welcome addresses were delivered, chief among them being the address of the Honorable Luther Davis, president of the City Commission of Tuscaloosa, who welcomed the conference on behalf of the city. A general response was made to the messages by Oscar W. Adams, editor of The Birmingham Reporter, and Grand Chancellor of the Knights of Pythias of Alabama.

Dr. A. B. McKenzie, prominent layman of the City of Tuscaloosa and Grand Medical Register of the Knights of Pythias of this state, presided at the meeting Wednesday night, and in his address told of the excellent relations existing between the races, and what City Commissioner Davis had meant to the citizens of Tuscaloosa, telling of the fine interest the commissioner had expressed toward the colored population. Dr. McKenzie went far into the activities of the colored people, saying among other things that Tuscaloosa is the greatest city in the country.

On Thursday Grand Master Walter Thomas Wood of the Masonic Fraternity in Alabama was introduced. Mrs. Daisy V. Johnson, president of the Woman's Home and Foreign Missionary Society; Bishop C. C. Alleyne of the Ninth Episcopal District, with headquarters in New York, and Dr Thomas W. Wallace, secretary of the Ministerial Relief of the A. M. E. Zion Church, with headquarters in Washington, D. C., together with a large number of other visiting ministers and friends, received introduction.

The conference was well attended, and is pronounced the largest gathering in the history of the church in this section. According to Bishop Shaw the reports were beyond the average.

Election of Delegates

Perhaps the most interesting day of the session was Friday—election day. Six ministerial delegates and six lay delegates were elected to attend the General Conference scheduled to meet in Pittsburgh, Pennsylvania, early in next May. Those elected as ministerial delegates are Revs. F. W. Riley Tuscaloosa; B. J. Williams, Presiding Elder Bessemer District; O. F. Owens, Tuscaloosa; A. E. Hudson, Presiding Elder of Tuscaloosa District; R. M. Mitchell, Birmingham; E. B. Watson, Birmingham. Alternate delegates: Revs. M. C. Glover, Presiding Elder, Birmingham District; R. B. Macon, Parker Springs; W. E. Jenkins, Bessemer; M. C. Williams, Birmingham; H. M. Reed, Ensley; G. A. Howard, Tuscaloosa. The lay delegates are as follows: Walter Thomas Woods, Oscar W. Adams, G. A. Gaines, Mesdames R. M. Mitchell, Bertha Riley, and Miss Erline Shaw. Alternate delegates: Thomas Simmons, Mesdames Sadie Duncans, Ida L. M. Hall, Maude Merchant, Ada Reed, and Eva Johnson.

During the conference many excellent sermons and messages were delivered. Outstanding among them were addresses of Bishop C. C. Alleyne, Dr. Thomas W. Wallace, Bishop B. G. Shaw, and Mrs. Daisy V. Johnson.

Conference Expresses Self on Education

Following a plan of Bishop B. G. Shaw, the conference expressed itself fully on the educational program of the church, with special references to Lomax Hannon College, Greenville, Alabama. A sum of mony was raised in support of the work, and a special program was arranged known as "The Food Pilgrimage to Lomax-Hannon College" to take place on December 15 when every conference of the state will send foodstuff to the school by special committees. These committees will march up on the campus in a body led by presiding bishop of the Sixth Episcopal District, B. G. Shaw. Every church in the Sixth Episcopal District is expected to aid in this campaign.

Church – 1931

A.M.E.Z.

Negro Church Got Its Start Here in Old Days

After Black Harry Exhorted in White Pulpits

Desire for Own Place of Worship Led to Denominations

HARLEM'S substantial church-going, God-fearing citizens can look with pride upon a long religious history in Manhattan. Men and women who will lift up their voices in song and worship Sunday morning can point to a beginning long before the American Revolution.

Before the contemporary worshippers' forebears had the shackles of slavery stricken from their feet they joined with their masters and followed the white man's pattern of Christianity. Today men look curiously at Harry T. Burleigh and Charlotte Wallace Murray blending their voices with whites in the white man's churches. When the nation was young they gazed with amazement at black men not only worshipping but also holding forth in the pulpits of their masters.

Negroes, bowed by the vicissitudes heaped upon all men, plus the indignities and tragedies thrust upon serfs or proscribed free men, went ahead nevertheless and helped build a great body of organized religious forces. Many of these denominations and several individual congregations, founded before 1800, are still in existence.

Methodist Lead Way.

Just when the first Negro was received into the membership of a white church few, if any, can say. It is certain, however, that white Methodists were early in beckoning their black brethren to the fellowship of Christ's followers. They did their welcoming, too, it is evident, several decades before Negroes decided they should worship in their own temples.

The first Negro preacher in New York Methodism faced white congregations when a "colored church" was not believed feasible. Black Harry hurled out his denunciations of the devil and warned of the disaster prepared for sinners a century and a half ago. In those days a Negro in the pulpit was a novelty and a strange creature, whose influence among the whites was powerful.

"Book Learning" Unsuited.

Born a slave in the South, Harry was converted to Christianity after his manumission. Traveling far and wide, New York was certain to hear him after he won fame. During the days of his itinerant ministry attempts were made to teach Harry to read. His instructors failed. Harry discouraged "book learning."

"When I try to learn to read I lose the gift of preaching," Harry told his instructors. He could quote the Scriptures at will, and he needed no books for his inspiration, he said.

Arriving in the City of New York, Harry found his way into the white Methodist pulpit in the summer of 1786. The New York Packet, a leading newspaper of that day, said of him in its issue of September 11 of that year:

Hailed by Press.

"Lately came to this city a very singular black man, who, it is said, is quite ignorant of letters, yet he has preached in the Methodist Church several times to the acceptance of several well-disposed, judicious people. He delivers his discourses with great zeal and pathos, and his language and connection is by no means contemptible. It is the wish of several of our correspondents that this same black man be so far successful as to rouse the dormant zeal of numbers of our slothful white people, who seem very little affected about the concerns of another world."

Harry thought himself fortunate to fall into good graces of the renowned Bihop Asbury, with whom he traveled and preached, but he soon became more popular in the pulpit than his white peer. His appearance in Manhattan at this time was under the auspices of Bishop Asbury's realm, and during this same month of September the "Old Book" of New York Methodism, in which the accounts of the church were kept, records an item of two pounds paid to Henry Hosier next to an item for the same amount given the Bishop, both amounts credited to the traveling expenses of the ministers.

The Methodist conference of 1786, incidentally, was the first to which a separate listing of white and Negro Methodists was reported. The records show that there were 178 white and 25 Negro members of the church at that time.

Bishop Asbury's regard for his Negro colleague was demonstrated during the fall of 1786, when Dr. Thomas Coke, superintendent of the Methodist Societies of America, was sent out to preach and visit the societies before Christmas, and Black Harry was sent along as his "companion and guide." Dr. Coke paid tribute to Harry in these words when he returned from the trip:

"I really believe he is one of the best preachers in the world—there is such an amazing power attends his word, though he cannot read, and he is one of the humblest creatures I ever saw."

Harry was small of stature, very black, and had keen, brilliant eyes. Often when he traveled in the company of one of the white ministers, with whom he alternated in preaching, the audiences would insist on hearing the black man at all costs.

Membership Increases.

Harry entered New York again on May 15, 1787, in the company of Asbury and Coke. Less than a month later the "Old Book" contained an entry of two pounds to him. That year's conference reported 295 white Methodists and 40 Negroes, an increase which cheered the returning Harry. In 1789 the number of Negro adherents had jumped to 70 so, when Harry appeared in the New York Methodist Church in the spring of 1790, he faced a congregation with one-fourth of its membership made up of black men and women.

Slavery was still the rule in New York City, and freedom the exception, though by this time sentiment was being crystallized in public meetings and in legislative lobbies that brought the first legal steps for manumission and freedom ten years later. Harry probably added his influence to the movement, but it is doubtful that his sermons were tirades against the evil. He was himself the best argument against it. His white brethren recognized his value to their religious crusades by letting him have his own horse, and his expenses in keeping it were paid regularly from their treasury, as is shown in the "Old Book."

Spurred to greater activity under the spell of Harry's preaching, the Methodist Church shows an increase in the number of Negro members. The conference reports for a few of these years show the growth of both white and colored membership in New York churches, the number of churches having increased to five by the end of the eighteenth century. The following membership table is taken from the reports, beginning in 1788, when the first conference of Methodists was held in New York City:

	White	Colored
1788	276	54
1789	290	70
1791	524	112
1793	639	154
1795	600	155
1796	641	145
1797	740	141
1798	753	147
1800	645	131

Allen Breaks Ranks.

Negro Methodists in other places were tiring of white leadership at this time, and the foundations of Negro Methodism were about to be laid. In 1791, in Philadelphia, Richard Allen later Bishop Allen, purchased a lot on which three years later the first building of the African Methodist Church was erected.

Varick and Allen Led A. M. E. and Zion to Self-Rule

It was not until 1796 that the New York Negro Methodists asked formal permission of Bishop Asbury to hold separate meetings of their own. An house was soon fitted up in Cross street, between Mulberry and Orange streets, where these men and women met during intervals when the white churches were not holding services. There were now three colored preachers and one "exhorter" in the city. Abraham Thompson, June Scott and Thomas Miller were the preachers; William Miller, the exhorter.

Mother Zion's Forerunner.

These men and several others had been members of the John Street Methodist Church, in which Peter Williams, one of their number, made an enviable name for himself as sexton. Williams joined the new congregation, which was the forerunner of what is now the Mother A. M. E. Zion Church, but his son became rector of St. Philip's P. E. Church a few years later.

In 1799 the Negro Methodists paid $50 down on a lot in Orange street between Chatham and Cross, but its title was not clear, so in 1800 they built what was then known as Zion's Church, at the corner of Church and Leonard streets, which opened its doors in September of that year. A larger building was erected in 1820 which was burned in 1839, making way for a still larger structure.

Bishop Asbury was greatly interested in this congregation. He frequently visited and delivered sermons. His last sermon in New York, delivered on May 16, 1814, was made in the "African Church," "both colors being present," it is recorded. There were now 763 colored Methodists in the city, nearly half as many as the number of white Methodists.

The increasing Negro Methodist population led to the founding of Asbury Church, named in honor of the much-loved bishop. Samuel Stilwell, a white man, had moved to New York in 1783. In 1791 he took charge of a class of colored people in the John Street Church, Peter Williams, its sexton, having joined the class. His son, William Stilwell, was assigned to minister to both Zion and Asbury by the Methodist conference. In 1820 Stilwell had 690 Negroes under his supervision in the two churches.

Zionists Secede.

The younger Stilwell was the leading spirit in a schism which started over a minor question of how the John Street Church was to be furnished, but which resulted later in disagreements with the conference and led to the complete secession of Zion and the establishment of the A. M. E. Z. denomination.

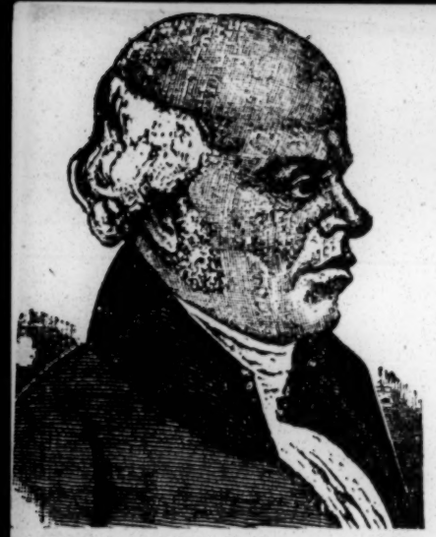
Black Harry never settled in New York, and his death, in Philadelphia in 1810, removed him as a figure in Negro Methodism before the differences of opinion caused the Negroes in New York to withdraw from the original body. Likewise, Bishop Asbury died before the dissension reached proportions. He even gave frequent preaching assignments to Richard Allen, who did not become a bishop until the A. M. E. was formally constituted, in 1816.

The mother church of the A. M. E. Zion denomination continued to grow in membership and influence. It was here that a protest meeting was held against the extradition under the Fugitive Slave Law of James Hamlet.

It was at a meeting held on August 11, 1820, that the Zionites tried to agree upon steps they should take in the rapidly widening schism in the New York Methodist ranks. The dissension that had started under Stilwell's leadership over the John Street Church had now grown among his followers in the Negro congregation to include disputes over government of the faith.

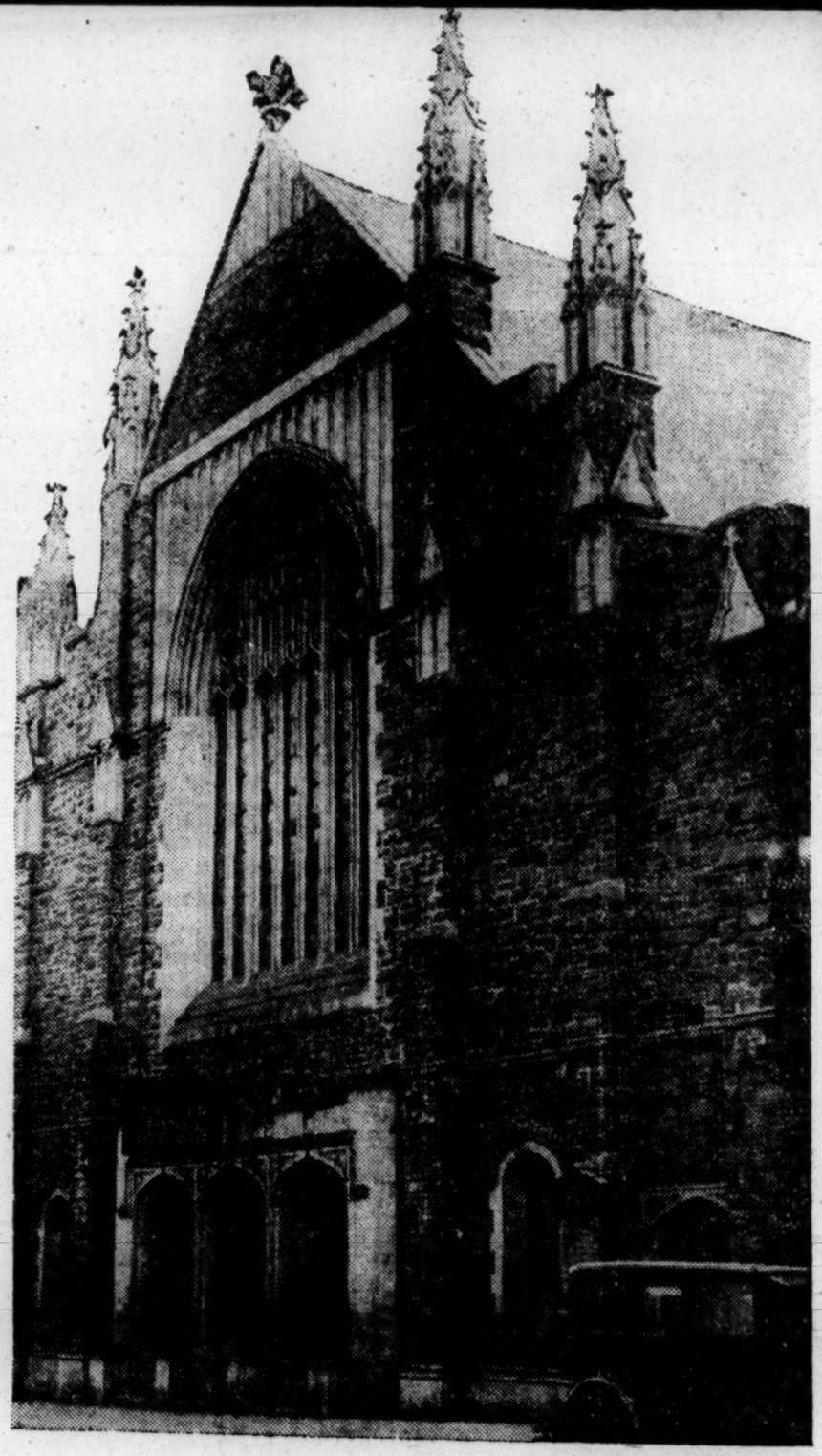
These Negro Methodists wished to proceed regularly under the rules of the denomination, but when the New York and Philadelphia conferences refused their pleas, they were forced to ordain their own leaders. In 1822 the A. M. E. Z. Church, organized the preceding year, made James Varick its first bishop.

Thus Negro Methodism in New York got its start. But this is only the beginning of the story of the faith in New York, which today has several distinct denominational branches, with the A. M. E. Zion denomination alone having a membership in New York state of about 25,000, and owning church buildings valued at two and a half million dollars.



JAMES VARICK, first prelate of the A. M. E. Zion Church, whose work has grown into a mighty ecclestistical force.

BISHOP RICHARD ALLEN, founder of the A. M. E. Church and one of old Manhattan's favorite speakers, is shown here as pictured on an etching by Albert A. Smith, Harmon award winner, who lives in France.



Eastern Features Photo.

HERE'S Mother Zion, giant among Harlem churches and parent to the A. M. E. Zion denomination, which had its humble birth in the days of slavery.

IMPROVED SCHOOLS FOR NEGRO URGED

NOV 1-3 1931

Interracial Relations Taken Up At A. M. E. Zion Conference In Session Here

A plea for better educational advantages for the rural negro was voiced by Dr. J. S. Lambert, director of rural education for negroes, in the State Department of Education, in an address yesterday before the annual Central Alabama conference of the A. M. E. Zion Church, now in session at Old Ship Church here. The conference which opened Tuesday will last through Sunday when appointments will be announced by the presiding bishop, the Rt. Rev. B. G. Show.

In his address, Dr. Lambert urged better school buildings, and higher pay to secure better teachers and noted the progress which has been made in this direction in the past decade.

Dr. Lambert's address was part of a program dealing with interracial relations, in which the Rev. A. B. Carlton, pastor of the First M. E. Church, of Tallassee, also spoke. "That a new world faces the negro, goes without argument," he said. "It is new to all of us. To master such a world means new men.

"The new negro must be a pioneer. He will dare to launch into business. He will prepare himself for the professions. He will take a chance to build for the future. He will gather by experience those powers which will give him the right to claim all the good that is the right of any race. He must think straight. He must believe in God."

The Rev. R. T. Hunter, responding, said, "As these messages such as delivered here by our white friends are carried to the congregations through the press and forums, a better understanding will come."

The conference extended the guest speakers a rising vote of thanks and Bishop Show remarked: "It is great to be here. You see, the working out of racial difficulties and misunderstandings is a large part of the church program. We believe in a more abundant life."

Considerable interest has been aroused by a display at the conference of canned fruits, agricultural products, and other farm exhibits from all sections of the State. Hens cackled and turkeys gobbled, joining their voices with those of humans lifted in praise during the services, the poultry being quartered temporarily in the church.

From the bishop's own farm came a pen of fine Barred Rock hens. Referring to the farm exhibits, the Bishop declared "We have got to help our people to live."

The Rev. J. R. Wingfield preached last night. The Rev. R. T. Hunter will speak today on "Correct English." Other addresses will include one by the Rev. W. A. Stewart. Tonight there will be a missionary program with a musical concert.

Some of the ministers attending the conference besides those already mentioned are the Revs. R. H. Broadus, J. E. McCall, J. J. Wells, J. C. Larramore.

Church-1931

RESOLUTION SENT BY NATIONAL BAPTIST CONVENTION OF AMERICA GETS AN ANSWER

Globe

COMMUNICATION FROM WASHINGTON, D. C. ADDRESSED TO HENRY ALLEN BOYD, RECEIVED IN NASHVILLE THIS WEEK

With a tact denial that there is any contemplation on the part of the War Department to demolish, dismantle or dispose of the four Negro Regiments as combatant units in the United States Army, Mr. F. H. Payne, the Acting Secretary of War, sends a communication to Henry Allen Boyd of this city in response to the resolution that he send to President Hoover, to the Secretary of War and to Senator Fess, Chairman of the Republican National Committee, which resolution was passed by the Convention at Cincinnati, Ohio protesting against the action contemplated against the Tenth Calvary as well as the action already taken against two other regiments.

The Acting Secretary of War also sent copies of letters that had already been received by Hon. Walter H. Newton, Secretary to the President of the United States, and copy of a letter sent to Walter White, Secretary of the National Association for the Advancement of Colored People, at 69 Fifth Avenue, New York.

The Nashville Globe secured permission of Henry Allen Boyd to publish this correspondence in this week's issue. The letters follow:

WAR DEPARTMENT
Washington, D. C.

Sept. 26, 1931.

Mr. Henry A. Boyd, Secretary,
National Baptist Pub. Bd.,
Nashville, Tenn.

Globe 10-2-31

Dear Mr. Boyd:

Reference is made to your letter of September 14, 1931, addressed to the President, which he has requested me to answer, and to your letter of the same date to the Secretary of War, each enclosing a copy of a resolution adopted by the National Baptist Convention of America, protesting against alleged contemplated action with respect to colored organizations of the Army.

There are enclosed copies of a letter dated September 3, 1931, from the Chief of Staff to the Honorable Walter H. Newton, Secretary to the President, and of a letter dated September 21, 1931, from the Acting Chief of Staff to Mr. Walter White, Secretary of the National Association for the Advancement of Colored People, which set forth quite fully the action taken or contemplated with respect to colored organizations of the Army and the position of the War Department with respect to enlistment of colored men in the Air Corps.

With reference to the statement in the resolution referred to above that notice has appeared in the press to the effect that two regiments of colored soldiers have been dissolved by the War Department, I am pleased to inform you not only that such action has not been effected but that it has never been contemplated.

Sincerely yours,

F. H. Payne, Acting Secretary of War.

September 3, 1931.

Honorable Walter H. Newton,
Secretary to the President,
The White House.

Dear Mr. Newton:

Referring to your memorandum of September 1, 1931, enclosing certain comments with reference to the movement of the 10th Calvary to northern stations and to our conversation thereon, I am setting forth below the status of this matter.

Colored units and detachments are now maintained in the Regular Army as follows:

24th Infantry—Fort Benning, Ga.
25th Infantry—At three stations in Arizona.
9th Calvary—Fort Riley, Kansas
10th Calvary—Fort Huachuca, Arizona.
Tank School Detachment, Colored —Fort Geo. G. Meade, Maryland
Cavalry Detachment, U. S. M. A. —West Point, N. Y.
Service Detachment, Ft. Myer—Fort Myer, Va.
Detachment, C. & G. S. School—Fort Leavenworth, Kansas
Detachment, Army War College—The Army War College, Washington, D. C.
Detachment, Field Artillery Schl.—Fort Sill, Okla.
Detachment, Engineer School—Fort Humphreys, Va.
Detachment, Hq. 8th Corps Area—Fort Sam Houston, Tex.
100th Motor Transport Company—Fort Benning, Ga.
Quartermaster Corps Detachment —Nogales, Ariz.
Quartermaster Corps Detachment —Douglas, Ariz.
Quartermaster Corps Detachment —Fort Huachuca, Ariz.
Medical Department Detachment —Nogales, Ariz.
Medical Department Detachment —Douglas, Ariz.
Medical Department Detachment —Fort Huachuca, Ariz.
Medical Department Detachment —West Point, N. Y.

War Department plans call for the eventual maintenance of the following colored units and detachments:

24th Infantry—Fort Benning, Ga.
25th Infantry (less 1 Bn.)—One Bn. at Ft. Huachuca, Ariz. One company at the Army War College Washington, D. C. The regiment (less 2 Bns. and one company) at Fort Omaha, Nebr.
9th Cavalry—Fort Riley, Kans.
10th Cavalry—One Squadron at West Point, N. Y. One troop at Fort Myer, Va. Regiment (less band, one squadron and one troop) at Fort Leavenworth, Kans.
Detachment, Field Artillery Schl. —Fort Sill, Okla.
Detachment, Engineer School—Fort Humphreys, Va.
Detachment, Hq. Eighth Corps Area—Fort Sam Houston, Texas
100th Motor Transport Company —Fort Benning, Ga.
Quartermaster Corps Detachment —Fort Huachuca, Ariz.
Medical Department Detachment —Fort Huachuca, Ariz.
Medical Department Detachment —West Point, N. Y.

As a consequence of the decision of the President (Mr. Coolidge) that the increase in the Air Corps directed by the Act of July 2, 1926, would be provided from the strength then allotted to the other arms and services of the Regular Army, 4,992 men to date have been withdrawn from the other arms and services and allotted to the Air Corps. 1,343 more men must be found for the Air Corps in the near future.

These decreases for the Air Corps, except for a few very minor reductions in strength of colored units, have all been made in white units.

During the period of these reductions the demands on the Regular Army in connection with the training of the civilian components has steadily increased and the problem of providing proper housing for the Army has presented many difficulties. A very thorough series of studies has recently been completed of these matters. These studies have included consideration of the reductions that will soon be necessary to provide the fifth and last increment of the Air Corps and of the proper organization and distribution of the Regular Army, at its present strength, to meet best the needs of the National Defense.

These studies have shown that white units can not bear the entire reduction for the fifth Air Corps increment and still be capable of carrying out their missions in connection with summer training and in providing foreign garrisons at their present minimum levels.

These studies have also shown the necessity for a reduction in the number of Army posts maintained active if the Army is to live within the present scale of appropriations. It has become apparent that new construction must be requested for only those posts which are properly located to carry out the peace time mission of the Army. These factors make it necessary, in carrying out a proper redistribution of troops, to move to northern stations the 10th Cavalry and all except one battalion of the 25th Infantry. This permits the abandonment of three stations and improves the housing of the 25th Infantry.

The plans contemplate the movement of the 10th Cavalry at once and the absorption therein of the present colored detachments at Forts Leavenworth and Myer and the Cavalry Detachment at West Point, New York. As a result of this action, there will be an actual reduction in colored enlisted strength of these units of approximately 556 men.

It is also deemed necessary to make one battalion of the 25th Infantry inactive, probably approximately July 1, 1932, and to reduce the Headquarters and Service Companies of that regiment somewhat in connection with the movement of the Regimental units and one battalion of this regiment to northern stations at a later date, to be completed probably approximately July 1, 1933.

With the gains thus made from colored units and with other reductions from white units, the fifth Air Corps Increment can be met and the present plans for minimum garrisons for foreign possessions, for the southern border, and for each corps area for civilian training are just possible of fulfillment.

All four colored regiments will remain combat regiments. All are available for use in war as combat units equally with white units.

The duties required of the 24th Infantry, the 9th Cavalry and those projected for the 10th Cavalry are special in nature but no different from those required in many white units. In fact, they are much less arduous and disagreeable than those now required of practically all white units in connection with preparing, operation and closing camps for the training of civilian components. Colored units have had very few duties in connection with such camps.

In the reductions planned in colored units, the interests of the individual colored man now in the service have been carefully guarded. No such man will be reduced in grade, specialists ratings or rate of pay or denied the privilege of re-enlisting in his present status. Promotions and original enlistments of colored men will be suspended for a time but will be gradually resumed.

These provisions are as favorable as any made in corresponding reductions in white units and more favorable than has been found possible in many cases in such reductions of white units.

Resumption of promotions will be authorized approximately November 1, 1931, for all Cavalry units, and approximately one year later for Infantry units. Resumption of promotions in one colored detachment has already been authorized. Resumption of original enlistments in some colored detachments will be authorized within six to nine months.

Under the conditions that now confront the War Department, the reductions planned in colored units are unavoidable if the best interests of the National Defense are not to be almost entirely disregarded.

The War Department does not distinguish between its soldiers and treats white and black absolutely alike. Apparent effort is now being made to establish the principle that the Negro soldier shall receive preferential treatment over the white soldier. The War Department wishes emphatically again to go on record that it believes it would be most harmful to establish any differential treatment between soldiers of the American Army because of difference of race or color.

Sincerely yours,
(Signed)
DOUGLAS MacARTHUR,
General, Chief of Staff.

September 21, 1931

Mr. Walter White,
Secretary, National Association for the Advancement of Colored People,
69 Fifth Avenue,
New York, New York.

My dear Mr. White:

In the absence of General MacArthur, who is in Europe, I am replying to your letter dated September 15th, wherein you request information relative to the enlistment of colored men in the Air Corps.

At the present time the law provides:

"The enlisted men of two regiments of Infantry shall be colored men. R. S. 1108; U. S. C. 10:282.

"The enlisted men of two regiments of Cavalry shall be colored men. R. S. 1104; U. S. C. 10:253."

In obedience to the above, white enlisted men are not permitted to enlist in the four colored regiments. They are kept exclusively for colored applicants. The Congress having thus expressed its will, the War Department has labored under the belief that it was the general intent of the Congress not to mix the white and colored enlisted men in the same organization. Thus troops, batteries and companies throughout the Service are made up entirely of white enlisted men or colored enlisted men. That is, there has been no mixing in these minor units. There have been a few exceptional cases where both white and colored applicants have been enlisted in the Medical Corps or the Quartermaster Corps. Generally, these men serve in an individual capacity rather than as a member of an organization. Colored men so enlisted are as a rule attached to colored organizations for duty, and corresponding white men are attached to white organizations.

You inquired about the Air Corps in particular. As far as I can discover, the question of enlisting colored men in the Air Corps has never been an issue before the War Department. Following its long established policy, the War Department would not feel justified in mixing colored and white enlisted men in the same squadrons of the Air Corps. To do so would also violate what we believe was the intent of Congress when it prescribed that four regiments should be composed of colored enlisted men. If colored enlisted men are to be taken into the Air Corps, it would be necessary to organize squadrons composed wholly of colored men. It would then become a question as to whether or not we could secure enough colored enlisted men with the required technical qualifications.

The fact that there are no colored enlisted men in the Air Corps at the present time results very largely from the fact that throughout the organizational period of the Air Corps, it gathered in men of technical and mechanical experience and ability. As a rule, the colored man has not been attracted to this field in the same way or to the same extent as the white man. Particularly is this so of aerial engineering. Further, there has been such a demand for places at our training school for pilots from college graduates and from men of outstanding technical education, that all places have been filled by men of this class. I cite this to show you that applications from men possessed of those educational qualifications are in excess of our requirements. Under the circumstances, many white applicants are being denied places. Exceptions are made only in the cases of certain enlisted men of the Regular Army or National Guard who have demonstrated their fitness in a practical way to take the course.

I have written you fully and frankly in answer to your letter, stating the facts as I understand them. You may rest assured that the War Department is proud of the record of the colored enlisted men make in the Army, and it is anxious to give them that character of service in which they can best serve having in mind the government's interest and their own individual advancement.

With kindest regards, believe me,

Sincerely yours,
GEO. VAN HORN MOSELEY,
Major General, Acting Chief of Staff.

Church Celebrates 60th Anniversary With Seven-Day Series Of Services

BRUINGTON, Va.—A seven-day series of services of songs, prayers and sermons marked the sixtieth anniversary of the Bethlehem Baptist Church, of which the Rev. James C. Graves is pastor. The celebration began October 1 and lasted until October 7.

The first night Rev. Alston Hamilton, of Miller's Tavern, Va., and his choir were in charge of the service; the second night, Rev. R. N. Lawson, principal of the King and Queen County Training School, Newtown, appeared with his choir from the First Mt. Olive Baptist Church.

Saturday was observed by a conference of the members of the church with the pastor; and Sunday Mt. Zion, a sister church, worshipped with the celebrating church. On this occasion, Miss Nannie Wright and Mrs. Annie Mae Hill sang solos. 10-24-31

Three Churches In Circuit

In the evening a very interesting service was conducted under the auspices of the Missionary Circle of the New Morning Star Baptist Church, another sister church, and the third of the three that are pastored by Rev. Mr. Graves. Recitations and several musical selections comprised the program.

Monday evening brought to Bethlehem one of her own sons in the ministry, the Rev. S. B. Holmes, of Third Union Baptist Church, King William County. He was accompanied by his choir. On Tuesday another son of the church, Rev. Thomas Brown, of Richmond, and several of his congregation had charge of the program.

Both of these returning ministers acquitted themselves in an admirable style, and brought much joy to the people from whose midst they had gone to study, and later to fill places in the ministry.

Wednesday, the closing day of the anniversary, was a big day. The services began at noon. Scripture was read by Rev. U. G. Williams, of West Point, Va.; prayer was offered by Deacon Coleman Holmes, of Zion Baptist Church; and a short history of the church was read by Deacon W. H. Hunter.

The speaker of the day was Rev. A. Hobbs, of Norfolk, pastor of the Jerusalem Baptist Church and president of the general Baptist association of Virginia. He spoke on "I will set a plubline i nthe midst of my people, Israel," and for his second sermon discoursed on "Baptist Principles and Policies."

At these services Miss Hill and Miss Miller rendered vocal numbers.

Samuel Washington, Richmond representative of the North Carolina Mutual Life Insurance Company was introduced Wednesday afternoon and spoke briefly on the importance of life insurance.

The services came to a close on the afternoon of the last day with the choir singing "Day is Dying in the West" and with benediction by Rev. R. N. Lawson.

Three Negro Pastors Who Have Established Fine Records of Service

Editor Constitution: When one does his work without noise he usually does it best, and the best service is often overlooked, for quiet men are too often lost in the noise of the boastful and brazen.

We have just buried Rev. Charlie Williams, of Augusta. He had pastored the Summerville Baptist church of that city 52 years. This good man wrote his own obituary, announcing the songs, the text and those whom he wished to speak over him after his death. His devoted members buried him in the Summerville churchyard, he being the only one honored with this distinction. He was the only pastor this church has had. He also pastored the Mt. Olive church at Augusta 49 years, holding the remarkable record of pastoring successfully two churches in the same town. His funeral was largely attended and he was sincerely mourned by the large membership.

Rev. John W. Gore, of Gabbettsville, has pastored the Jehovah Baptist church at Whitesville, in Harris county, 51 years, the Bethany church at Chipley 47 years, the Bethlehem church near Hamilton 42 years and is still going strong. He is a highly respected citizen of Troup county, being worthily considered and held in high esteem by white and black alike.

Rev. E. R. Carter is pastor of the Friendship Baptist church of Atlanta. This is the first and oldest negro church in Atlanta. They withdrew from the First Baptist (white) in 1868 under the leadership of the late Rev. Frank Quarles. Dr. Carter has pastored this church 49 years and the church is preparing to give him a great celebration on his 50th anniversary next year. He has done a large service at this church and all Atlanta, white and black, are justly proud of him and the record he has made. It would take a volume to tell how well he has served.

These three men deserve more than passing ordinary consideration from their fellowmen. Their worth and imprint on the present generation will be felt for many years to come. They are humble preachers of the gospel of Jesus Christ, but they are that and there is nothing better.

D. D. CRAWFORD,
Executive Secretary, Baptist Convention (Colored).
Atlanta, Ga., Oct. 14, 1931.

Church - 1931

Baptists.

NATIONAL BAPTIST CONVENTION OF AMERICA WINDS UP ITS YEAR'S WORK IN CINCINNATI

Nashville Globe
Nashville, Tenn
9-18-31

Officers Chosen for 1931-32, Rev. J. W. Hurse, Re-elected President, Rev. C. P. Madison, Re-elected Secretary—Seven Boards Made Annual Reports of Twelve Month's Work

Cincinnati, Ohio—(Special)—With a completed program as presented to it by its Executive Committee and adopted here this week, the National Baptist Convention of America closed its Fifty-first Annual Convention on Monday evening. The five days spent in this city had been filled with activity in every phase of Missionary Baptist endeavor. The seven Boards of the Convention made their annual reports and received the commendation of the messengers. All officers of the Convention were elected for another term. There was but one change in the personnel of the official family. Rev. J. W. Hurse, D. D., of Kansas City, Mo., was re-elected President; Rev. C. P. Madison, D. D., of Norfolk, Va., was re-elected Secretary, with the following other officers: Rev. G. C. Coleman, D. D., of Oakland, Calif., Rev. S. A. Pleasants, D. D., Houston, Texas, Vice Presidents; Rev. W. M. Grimble, D. D., Alexandria, La., Corresponding Secretary; Revs. W. J. M. Price, Middlesboro, Ky., B. F. Parks, Fort Worth, Texas, A. R. Mack, Jacksonville, Fla., and J. Q. Derrick, Detroit, Mich., Assistant Secretaries; Rev. E. H. Branch, Chicago, Illinois, Treasurer; Rev. C. M. Long, East Orange, N. J., Statistician; Rev. J. B. Beckham, Springfield, Illinois, Auditor; Rev. G. E. Stewart, New York City, Official Reporter; Rev. S. S. Jones, Chicago, Illinois, Field Secretary and Historian. Houston, Texas was chosen as the next Convention city.

In addition to the election of the officers and the transacting of its business, the Convention passed several important resolutions; one calling upon the president of the United States, who is the Commander-In-Chief of the army and navy, to desist from dismantling the Tenth Calvary, as was reported, and to reinstate the regiments of Calvary and Infantry that had been reported disbanded. Another resolution commending the Railroads of America to the public, calling upon the people, especially this Convention membership of three and a half millions, to ride the railroads; and the third resolution admonishing the Negro Baptists of America to adhere to the "One Lord, One Faith and One Baptism" preamble.

The following Boards reported their executive officers for the new year: Foreign Mission Board, J. C. Lott of Austin, Texas, Chairman, A. A. Graham, New York, Secretary; Educational Board, G. L. Prince, of Denver, Colo., Chairman, H. B. P. Johnson, Chicago, Secretary; National Baptist Publishing Board, J. P. Robinson, Little Rock, Ark. Chairman, Henry Allen Boyd, Nashville, Tenn., Secretary; Women's Auxiliary Convention, Mrs. M. A. B. Fuller, Austin, Texas, President Mrs. A. M. Harding, Nashville, Tenn., Corresponding Secretary; Railroad Commission, G. L. Prince, Denver, Chairman, Henry Allen Boyd, Nashville, Secretary; Evangelical Board, N. C. Crain, Houston, Texas Chairman, F. F. Young, Indianapolis, Ind., Recording Secretary, A. A. Banks, Pocatello, Idaho, Executive Secretary; Church Extension Board, W. C. Barnes, Dallas, Texas, Chairman, J. H. Brewer, St. Louis, Mo., Recording Secretary, D. C. Knox, Los Angeles, Calif., Corresponding Secretary; Home Mission Board, J. P. Robinson, Little Rock, Ark., Chairman, Ira M. Hendon, Chicago, Ill., Secretary; Laymen's League, W. H. Fuller, Austin, Texas, Chairman, L. Landers, Nashville, Tenn., Secretary; B. Y. P. U. Board, O. J. Allen, Norfolk, Va., Chairman, S. R. Prince, Fort Worth, Texas, Secretary.

Baptists to Give Him Support

Chicago Defender
9-19-31

By J. WINSTON HARRINGTON
(Staff Correspondent)

ATLANTA, Ga., Sept. 18.—Dr. Lacy Kirk Williams, pastor of Olivet Baptist church, Chicago, was re-elected to the presidency of the National Baptist Convention, Incorporated, which ended a five days meeting here Monday. He is now beginning his tenth term. The convention will meet in Cleveland, Ohio, next year.

Dr. Williams won over Dr. J. C. Jackson, Hartford, Conn., by an overwhelming margin of 554 votes to Jackson's 145.

Austin in Line Again

To say that the session was harmonious is putting it lightly. Out of the turmoil and strife of pre-convention days, when it was predicted that the administration would be changed or a split effected in the convention, has evolved a unanimity that is unprecedented. Typical of the spirit of the convention is the statement issued by Dr. J. C. Austin, pastor of Pilgrim Baptist church, Chicago, who waged a bitter and determined fight against Dr. Williams in favor of Dr. Jackson. Following the defeat of his candidate, which clearly showed Dr. Williams' strength, Dr. Austin stated: "I fought Dr. Williams and fought hard; we lost in a fair election. In defeat I want it known that I am now supporting Dr. Williams and his program for the year."

Following closely in the wake of Dr. Austin's statement were those from the leaders of the convention, including Dr. A. M. Townsend, Dr. East and Dr. W. H. Jernagin, and the unanimous adoption of a set of "harmony resolutions." Never before has an election, according to old-timers, been more dramatic or the victory more conclusive. There was no acclammation election, but actual balloting. The opposition was routed and, after all, everybody seemed satisfied with the results throughout the entire convention.

From the time that George Garner, internationally known tenor, and his chorus of 1,000 voices staged their concert at the Auditorium until the last board meeting Monday morning everything was harmonious, despite the rumor that there was an undercurrent of dissatisfaction. With all difficulties ironed out, the denomination now sets out to bring the convention out of debt, which the report of the auditor, F. D. Morris showed was tremendous, although most of the indebtedness is in the form of mortgages. The secretaries of the various boards have agreed to join in the rehabilitation and harmony programs wholeheartedly and in the spirit of co-operation.

One of the outstanding features of the entire convention was the action taken by the younger men of the group. These men were given a real chance and measured up to the requirements, showing that when the present leadership is removed the affairs will be in the hands of capable men and women.

Williams Defeats Jackson

The election of officers followed President Williams' annual address. Dr. T. S. Harten, Brooklyn, N. Y., led the fight for Dr. Williams, while Dr. Austin made a fiery speech urging the defeat of Dr. Williams and the election of Dr. Jackson. It took approximately four hours and a half to complete the election, which showed Dr. Williams a winner by a large majority.

The Women's auxiliary, which held its meetings at Wheat St. Baptist church, re-elected Mrs. S. Willie Layton of Pennsylvania as president. The entire corps of officers was returned. They are: First vice president, Edna Strickland, Texas; second vice president, Mrs. J. C. Mapp, Illinois; recording secretary, Mrs. V. W. Broughton, Tennessee; assistant recording secretary, Mrs. M. E. Goins, Missouri; corresponding secretary, Nannie Helen Burroughs, Washington, D. C.; treasurer, Mary V. Parrish, Kentucky; historian, Mrs. E. Arlington Wilson, Texas; field secretary, Mrs. E. E. Whitfield, Texas; parliamentarian, Mrs. B. C. Carter, California; chorister, Mrs. M. J. Parker, Arkansas; pianist, Mrs. W. F. McKinney, Georgia; attorney, Gertrude Rush, Iowa.

Crenshaw Ousted

One of the greatest upsets of the convention was the election of Rev R. C. Barber of Memphis, Tenn., as editor of the National Baptist Voice, official publication of the convention. He succeeds Rev. J. R. D. Crenshaw, founder of the journal, who had been its editor for 15 years.

Rev. Crenshaw's defeat, it is said, was the result of his continued opposition to the administration. Rev. D. M. Nabritt of Atlanta was named by the convention to fill the vacancy left by the late Prof. R. B. Hudson, who held that position for 25 years.

Dr. E. W. D. Isaacs Jr. was elected secretary of the B. Y. P. U. succeeding his father, who passed away recently. Dr. T. S. Harten of New York was elected regional vice president in place of Dr. J. C. Jackson, and John L. Webb was re-elected in the laymen's group; Dr. D. Jemison of Mobile, Ala., first vice president-at-large; regional vice presidents, Dr. M. L. Sheppard of Philadelphia, Dr. A. L. Boone of Ohio and Rev. W. A. Rozier of California; assistant secretaries, Dr. T. O. Fuller of Memphis, Dr. E. Arlington Wilson of Dallas, Texas, Dr. U. G. Robinson of Mobile and Rev. T. S. Harten of Brooklyn, N. Y.; treasurer, Dr. R. B. Roberts, Memphis; auditor, Fred Morris of Chicago, elected unanimously; statistician, Dr. Sumner, Florida; historian, Dr. L. G. Jordan; attorney Charles M. Roberson, Louisiana.

Wood River Baptists End Annual Meet

9-12-31
Chicago Ill.

GALESBURG, Ill., Sept. 11—The 92d annual convention of the Wood River Baptist association, the Women's Missionary and Educational convention, and the Ministers, Deacons and Laymen union, which has been held in Galesburg this week, came to a close Friday.

At the final session all of the old officers were elected to lead the organization for the ensuing year. The re-elected officers are Rev. John DeShields of East St. Louis, moderator; Rev. T. A. Johnston of Jacksonville, vice moderator; Rev. J. A. Crockett of Danville, recording secretary; Rev. G. C. Mason of Quincy, corresponding secretary; Rev. D. C. Jones of Champaign, treasurer, and Rev. S. C. Manuel of Springfield, auditor.

It was also voted upon to hold the convention at Springfield next year.

The entire board of directors, consisting of Rev. John DeShields of East St. Louis, Rev. G. C. Mason of Quincy, Rev. H. K. Wilson of Springfield, Rev. W. T. Green of Galesburg, Rev. J. H. Fulton of Moline, Deacon A. Perry and Rev. J. S. Davis, were also re-elected for the coming year.

Mrs. Charles Davis acted as mistress of ceremonies at the session last evening, which was featured by speeches by Mayor Joe Anderson, Rev. C. A. Carman, Rev. S. K. Sidall, Georgia DeBaptist of Chicago delivered a very interesting speech on the history of Dr. Richard DeBaptist.

Dr. John T. Caston of St. Louis, president of the board of management of Western college, Kansas City, and ex-president of the Missouri State Baptist convention, also spoke a few words at the meeting.

Rev. S. C. Manuel of Springfield

was elected president of the benefit board, newly organized group, whose duty it will be to aid aged ministers and pioneer workers.

Rev. W. P. Alexander of East St. Louis spoke on "The Indespensable Mission of the Missionary Church" during the afternoon session Thursday.

NEGRO BAPTISTS CLOSE SESSIONS

Harmony Resolution Is Passed as Convention Here Is Ended

Harmony was the final plea of the officials of the National Baptist Convention as they met in an executive session Sunday morning at the auditorium. While no evidence of friction had been noticeable in the public session daily, it was said an undercurrent of affairs made it imperative that all difficulties and misunderstandings between members of the boards and executives of the convention be ironed out before leaving the city. After several hours' discussion at the closed meeting a "harmony resolution" was passed which expressed absolute confidence in the president and other convention officers; declared complete restoration of all suspended officials who had made satisfactory explanation of charges against them, and provided relief for Dr. J. T. Brown, editorial secretary, because of bad health.

A resolution was passed protesting against the burlesquing of the negro over the radio, particularly by the comedians known as Amos 'n' Andy, and indorsing the movement to restrain them from broadcasting. October 25 was designated as "self-respect night" and the ministers are requested to preach a sermon on that night on "self-respect."

Another resolution was passed stimulating the boycott plan against businesses throughout the country who do not appreciate colored trade enough to employ negroes in any capacity. The slogan is "Do Not Spend Where You Cannot Work."

A resolution created a permanent legal staff to represent the convention and its interests and the various boards of the convention. Attorneys Charles M. Robinson, of Louisiana; W. A. Booker, of Little Rock, Ark., and William Haynes, Chicago, were elected to the staff.

Dr. Lacey Kirk Williams, president of the convention, topped the climax Sunday morning with a sermon on "The Old Rugged Cross." An audience of more than 6,000 persons attended the services.

Special music for today's services was furnished by the 1,000-voice chorus, under the direction of George R. Garner. The afternoon was devoted to a missionary mass meeting.

NEGRO BAPTISTS END CONVENTION

Members Will Return to Homes After Church Services Today

Business of the National Baptist convention was completed at the morning session Saturday and the sessions will close with church services today. Reports were received and adopted from the Sunday school publishing board, foreign mission board, home mission board, B. Y. P. U. board, educational board, benefit board, National Baptist Voice and the Historiographer.

College presidents' hour was observed, beginning at 10 o'clock, with President John Hope, of Atlanta University, presiding. Dr. S. P. Nelson, president Arkansas Baptist College, delivered the main address, "The Future Outlook of Denominational Schools."

President Ryan of Selma University, Selma, Ala., spoke on "The Attitude of Baptists Toward Theological Training." President Glenn Archer, of Morehouse College, Atlanta, speaking on "The Attitude of the States Toward Negro Education," related that grave danger lies in the training received by students in the state schools, because of the lack of trueness and sincerity of the spirit instilled by the denominational schools.

"I am a great believer in the small Christ———" stated President Florence Reed, of Spelman College, Atlanta. "But it is not enough to train leaders who have character and do not have intellect." Other speakers were Dr. Garnett, president Baptist Theological Seminary, Nashville and Dr. J. A. Gadsen, president Central City College, Macon, Ga.

Observation of negro press hour followed with speeches from W. H. Stewart, Kentucky, who presided; Rev. E. G. Thomas, editor Georgia Baptist, and Milton L. Randolph, southeastern correspondent, Pittsburgh Courier.

The woman's convention, auxiliary of the National Baptist convention completed business with re-election of its entire roster of officers, as follows: President, Mrs. S. Willie Layten, Pennsylvania; vice president Edna Strickland, Texas; second vice president, Mrs. J. C. Mapp, Illinois; recording secretary, Mrs. V. W. Broughton, Tennessee; assistant recording secretary, Mrs. M. E. Goins, Missouri; corresponding secretary, Nannie Helen Burroughs, Washington, D. C.; treasurer, Mary V. Parrish, Kentucky; historian, Mrs. E. Arlington Wilson, Texas; field secretary, Mrs. E. E. Whitfield, Texas; parliamentarian, Mrs. B. C. Carter, California; chorister, Mrs. M. J. Parker, Arkansas; pianist, Mrs. W. F. McKinney, Georgia; attorney, Gertrude Rush, Iowa.

Nanie Helen Burroughs, president of the National Training school, in an address before the convention stated, "The commission on inter-racial co-operation, which commission is the most significant bi-racial movement that has been started and promoted by white Americans in this generation, is the voice of the new south crying in the wilderness, saying, 'Prepare ye the way of the Lord by making the south safe for both races.'

"The only thing this and the next generation can do is to beat race prejudice off the main highway of American progress, and thereby keep it from blocking the onward march of the whole nation. Statesmen and churchmen are together responsible for keeping the road clear.

"Race prejudice should not be permitted to masquerade in the constitution of the United States, in courts of justice, and in the church of God."

Sunday school exercises will be held at 9:30 o'clock this morning with special services beginning at 11 o'clock. Dr. L. K. Williams, of Chicago, president of the convention, will deliver his annual sermon at the morning services.

George Garner's 1,000-voice chorus will furnish a program at the morning service. In the afternoon a missionary mass meeting will be held with Rev. J. E. East, secretary foreign mission board, presiding. Addresses will be delivered by Gladys Virginia East, of Philadelphia, and A. A. Bolden, of Cleveland, a returned missionary from Africa.

A B. Y. P. U. mass meeting will occupy the afternoon hours beginning at 5 o'clock. Rev. J. W. Gayden, D. D., Mississippi, will preside. Memorial services will be observed over the late Rev. E. W. D. Isaac.

At the evening session, beginning at 8 o'clock, Rev. D. Z. Jackson, of Illinois, will preach the closing sermon. The 1,000-voice chorus will make its final appearance.

SPEAKS TO WHITE BAPTISTS

DR. L. K. WILLIAMS

CLEVELAND, Nov. 12—(By ANP)—Speaking before the Cleveland Baptist Ministers Council, white, here Wednesday evening, Dr. L. K. Williams, president of the National Baptist Convention of America, Inc., and pastor of the Olivet Baptist Church of Chicago, urged closer co-operation of Negro and white ministers.

Dr. Williams congratulated the ministers upon their decision some time ago to adopt a program of inter-changing pulpits and the work that had been accomplished through this form of cooperation. This program was adopted when a group of colored and white baptists met to discuss their mutual problems more than a year ago.

According to the speaker each body had accomplished much good separately and if they would work together more, much more would be achieved and many of the misunderstandings between the two races would be cleared up. "We are all Baptists," said Dr. Williams, "and are seeking a common goal, that of promoting the Kingdom of God to do this most effectively we must work together in a spirit of Christianity."

This marks the second time Dr. Williams has been the guest speaker before local white council and on each occasion he has made a profound impression.

Church-1931

Baptists

No Peace Seems Near for Ebenezer Folks

2-28-31
Chicago, Ill.

Ebenezer Baptist church, 4501 Vincennes Ave., with a membership of approximately 3,000, is still in the throes of internal strife, a condition which followed the forced resgnation several months ago of the pastor, Rev. Charles H. Clark.

Repeated efforts have been made to select a successor to Rev. Clark, but each time they have met with complete failure. Factional differences are given as the cause, with personal jealousies on the part of individual officers as a contributing factor.

With each group striving for power, the trustee board and the deacon board are waging a bitter fight for supremacy. Monday night at the regular meeting the deacons, led by S. J. R. Tansil, succeeded in defeating two proposals that were sponsored, it was said, by the trustees.

Many reasons have been given as being the primary cause of the trouble at Ebenezer. Some contend that a small group of persons, mostly women, became peeved when Rev. Clark, who is about 61 years old, married a 27-year-old woman within a year of the date of his first wife's death. Others accused him of misuse of authority. There were others in the organization who thought the pastor received too much money, his salary being $100 a Sunday and all the other cash that was contributed to him in a special weekly collection. Besides this cash income from the church, it was stated, the Pastor's Aid club contributed to his pantry and wardrobe with clocklike regularity.

A new charge was made against the former pastor Monday night. He was called a despot who thought it was his right to rule the congregation as he saw fit, without regard for any other person connected with the church.

Nashville, Tenn. Banner
Thursday, March 5, 1931

NEGROES EXPRESS FAITH IN TOWNSEND

Resolutions Adopted By Board of Directors of National Baptist Convention.

Confidence in Dr. A. M. Townsend, secretary of the Sunday School Publishing Board of the National Baptist Convention, Negro, was expressed in resolutions adopted Wednesday by the board of directors of the convention in session at Nashville, March 4, 1931, hereby goes on record as fully endorsing Dr. B. J. F. Wesbrook as chairman of the Evangelistic Commission of the National Baptist Convention and we pledge him our continued hearty support. Be it further

"Resolved, that our endorsement is hereby given to all the other boards of the convention. Finally

"Resolved, that we express our unqualified endorsement in our leader, Dr. L. K. Williams, and pledge our co-operation in the execution of the program he is projecting.

"We further deplore the sad and untimely death of the late Auditor E. D. Pierson and desire that the guilty party or parties will soon be brought to justice."

tion. The resolutions point out that Dr. Townsend had been charged with dishonesty in handling certain funds of the board, and that the charges had been given wide publicity.

The resolutions follow:

"Whereas, the daily and the Negro press both spread broadcast throughout this country that the secretary of the Sunday School Publishing Board, Dr. A. M. Townsend, stood charged with dishonesty in handling certain funds of the Sunday School Publishing Board and mis-management of the affairs of the board, and

"Whereas, the Sunday School Publishing Board promptly employed public accountants of the highest repute in the City of Nashville to carefully go over its accounts for several years past, and these accountants finally reported that the accounts of the Sunday School Publishing Board were well kept and showed no sign of any dishonesty or juggling of figures, and

"Whereas, the National Baptist Convention itself employed a competent accountant to examine the board's books, and this auditor also found the accounts correct with no sign of dishonesty or juggling, and

"Whereas, the convention has the fullest reason for continuing the same confidence in Dr. Townsend, and

"Whereas, these false reports have not only injured Secretary Townsend personally, but also greatly impaired the standing and credit of the Sunday School Publishing Board; now then be it

"Resolved, by the board of directors of the National Baptist Convention in session in the City of Nashville, March 4, 1931, that we put ourselves on record as having the fullest confidence in Dr. Townsend and we pledge him and the board our united and heartiest support as secretary of the board, and we call upon loyal Baptists everywhere to rally to the support of the Sunday School Publishing Board and to send Dr. Townsend contributions to help meet the indebtedness of the board. Furthermore,

"Whereas, Dr. J. E. East, secretary of the Foreign Mission Board, was also charged with mismanagement of the funds and work of that board, and these false reports were given the widest publicity through the daily and the Negro press, working great injury to the Foreign Mission Board and causing many to withhold their support, and

"Whereas, both the Foreign Mission Board of its own initiative and the convention employed competent accountants who found nothing whatever wrong with Dr. East's books, and who highly approved his accounts and management, therefore be it

"Resolved, that the board of directors of the National Baptist Convention in session in the City of Nashville, March 4, 1931, put ourselves on record as being fully satisfied with the management and honesty of Dr. East and the Foreign Mission Board, and we commend him and the board to our Baptist churches as fully worthy of their undivided support. Be it further

"Resolved, that the board of directors of the National Baptist Convention

CRENSHAW RESTORED

Guardian

AS EDITOR OF NATL. BAPTIST VOICE—BARBOUR REMOVED—AN ANTI-WILLIAMS VICTORY.

3-21-31

Nashville, Tenn., March 19, 1931.—Rev. R. C. Barbour was ousted as editor of the Voice, official organ of the National Baptist Convention, on Saturday, as a result of the long-awaited decision of the Supreme Court of Tennessee. Prof. J. D. Crenshaw, founder of the paper and for 15 years its editor, is put back as editor by the decision. Rev. Barbour was holding the editorship as a result of what has been contended was the arbitrary rule of President L. K. Williams of the convention, and a decision of Chancellor J. B. Newman, of the Davidson County Court. A great victory for a group of Baptists who have waged incessant war against what they term the czarocratic methods of President Williams.

Atlanta, Ga., Journal
Wednesday, June 3, 1931

Negro Ministers' Institute

ATHENS, Ga., June 3.—The second session of the Athens branch of the National Negro Ministers Institute will open here June 8, and continue through June 19, at the Union Baptist Institute. W. H. Perry, Athens, is director. There are clubs of the organization at Athens, Atlanta, Madison and Greensboro

BAPTISTS TO ASSIST RAILROADS VOICED BY COMMISSION

Nashville Banner
9-14-31

NATIONAL BAPTIST CONVENTION OF AMERICA PASSES RESOLUTION URGING "RIDE THE RAILROAD"

Cincinnati, Ohio—(Special)—More than ten millions of dollars will be spent with the railroads in America within the next year by the constituents of the National Baptist Convention of America which adjourned in this city on Monday, if the resolution presented by Henry Allen Boyd, Secretary of the Sunday School Congress and Secretary of the Railroad Commission of the Convention, becomes a workable instrument. The resolution presented by him said:

WHEREAS: The railroads have been a determining factor in the development of the resources of our country, to the extent that millions have found employment; and billions of dollars have been invested in property and securities; and

WHEREAS: This development has become permanent in our nation, the several states, even the counties and communities through which these railroads pass; and

WHEREAS: This permanency is being threatened by the inroads made upon the rights of the railroad companies by busses and private cars; and

WHEREAS: We see danger in the financial wrecking of this corpus with its tributaries, if something is not done to check this invasion and to discourage the continuation of the same, it will become disastrous to all; and

WHEREAS: These roads not only have contributed to the welfare, maintenance and development of the communities through which they pass, but by their taxation paid to these various cities, counties, states and the nation large sums of money for upkeep, therefore,

BE IT RESOLVED: That we, the constituents of the National Baptist Convention of America representing the members of this august body, approximating three and a half millions, ride the railroads in our future travel for this and succeeding years, wherever it is possible to reach our destination by the railroads.

BE IT FURTHER RESOLVED That each member of our Missionary denomination in this Convention and in our Baptist persuasion, spend at least five dollars during the ensuing year in riding the railroads:

BE IT FURTHER RESOLVED That this is done as an act of national defense and interest in this great arm and industrial organization of America

COLORED BAPTISTS NAME NEW HEADS

Louisville Courier-Journal
9-12-31
Atlanta Ga.

National Baptist convention elections, which were held on Thursday night by four hours of balloting which resulted in the naming of Dr. L. K. Williams as president, were resumed Friday, and the entire list of officers was completed. Prominent white churchmen spoke at the Friday session. Mrs. W. J. Neal, Georgia Baptist Women's Union, sounded the first interracial note of the meeting when she gave a talk, "How the Two Races Can Work Together," a note which was carried on by the following speaker, Mrs. John Hope, who gave a resume of the work of the interracial groups in the south. Miss Florence Reed, president of Spelman College, who was scheduled to give an address, was out of the city.

Mrs. Jessie Daniel Ames, director of woman's work commission on interracial co-operation, speaking before the afternoon meeting, stated: "The most interesting situation I have studied or observed is this one of interracial adjustment. The matter of adjustment between the two major racial groups lie largely in the hands of the women. We are mothers of the children who will form the backbone of the next generation. We teach them at home, at school, and in the churches, and if we implant the right attitude toward all people in their minds, a respect for personality, it will become a part of their thinking, a habit in their conduct and in due time will eliminate all problems."

In reference to lynching in the south, Mrs. Ames said: "Lynching simply shows to the world that we are not adult enough to be trusted with the principles of democratic government. We southern white women are determined that lynching shall cease in the south and I pledge that the white women of the south will not fail in this effort to blot out lynching and bring about the racial adjustment we want."

A complete program of demonstrations from the young people's group, headed by Mrs. L. L. Craig, national director, Atlanta, followed Mrs. Ames' speech. A second demonstration from this group started with a torch-light parade at 7:30 o'clock Friday night from Liberty Baptist church to Wheat Street Baptist church. Banners, pennants and placards representing all phases of the group's work were on display. Exercises followed at Wheat Street church.

The following general officers were elected: Dr. D. Jemison, of Mobile,

Ala., first vice president-at-large; regional vice president, Dr. M. L. Sheppard, Philadelphia; Dr. A. L. Boone, Ohio; Rev. W. A. Rozier, California; general secretary, Dr. J. M. Nabrit, Atlanta, succeeding the late Dr. R. B. Hudson, of Alabama; assistant secretaries, Dr. T. O. Fuller, Memphis; Dr. E. Arlington Wilson, Dallas, Texas; Dr. U. G. Robinson, Mobile; Rev. T. S. Harten Brooklyn, N. Y.; treasurer, Dr. R. B Roberts, Memphis; auditor, Fred Morris, of Chicago, elected unanimously statistician, Dr. Sumner, Florida; historian, Dr. L. G. Jordan; attorney Charles M. Robinson, Louisiana; editor of the National Baptist Voice Rev. R. E. Barbour, Nashville, Tenn

After the election was completed Dr. J. C. Jackson, of Connecticut, the defeated candidate for president, came to the platform and delivered a congratulatory address to the re-elected president and the convention. He stated: "My supporters and I pledge you absolute co-operation in the execution of the program of the convention and the success of its work during the next year."

Friday night's session was known as "Booker T. Washington Night," an annual affair.

Dr. W. H. R. Powell, of Philadelphia, addressed the assembly on "The Present Economic Status Among Colored People in America and Some Measures of Relief." After citing the progress of the negro from a standing of 98 per cent illiteracy to one of 85 per cent literacy, with all of its economic, social and political progress, he charged that the American negro was nearly 100 per cent in the bread line.

The 1,000-voice chorus gave 15-minute concert at opening of the session under the direction of George Garner

DE PRIEST ISSUES WARNING TO RACE

Negro Congressman Finds South's Treatment Better Than North

Oscar DePriest, negro congressman from Chicago, addressed the women's division of the National Negro Baptist Convention, U. S. A., in session here Thursday, devoting most of his time to warning his audience against communist propaganda.

He told the negroes that propaganda for communism was being directed particularly toward their race.

"I wonder if it is on the square or is a gigantic conspiracy to deprive us of the right to make a living," he said.

The negro congressman pointed out that negroes in general earn their living by labor and are dependent on whites for jobs.

"Let us once get a reputation as opposing those who make it possible for us to make a living," he said, "and it is the end of the American negro. He will be starved into submission in 48 hours."

DePriest said he found negroes in the south in far better condition than was generally believed in the north, and added:

"The negro problem, if there is a negro problem, will be solved in the southland. The negroes here are endeavoring to live up to the best standards of the nation."

He advised his audience to earn the rights given them under the constitution by being good citizens, and then enforce those rights at the ballot box. The salvation of the negro, he said, lies in taking part in all the activities of government. He asked the negroes assembled here for the convention of Baptists to go home and organize groups to be taught to exercise their franchise.

DePriest said there were more than 100 congressional districts in which negroes hold the balance of power between parties, so that they could "see to it that men, regardless of party, who believe in the rights of human beings, are elected."

"The white people of America have no better friend than the negro," he said, "but they are driving them away."

As an instance of what he described as discrimination he cited a recent war department order for the disbanding of two negro regiments whose personnel, he said, was to be distributed over various posts for orderly duty. He said the regiments had glorious histories of war service and added that if he could get no satisfaction from the war department he would demand a congressional investigation of the whole matter.

Nannie H. Burroughs, in making her 31st annual report before the woman's convention in session at the Wheat Street Baptist church Thursday, stated that the negro church is the only institution in the world that seems to expect to get somewhere without making necessary preparation to go there.

Rapid dispatch has been made of the business sessions of the convention, which has been mainly occupied with reports from officers and various boards. Reports as presented by F. D. Morris, auditor, showed a total indebtedness of more than $600,000 against the convention.

The president was introduced by Roland Smith, of Alabama, after which he delivered the annual address. He flayed the use of denominational papers to publish propaganda and incendiary matter against the church and its officers. He further recommended that the publishing house be kept in the south where the bulk of the Baptist constituency lives. In concluding remarks he advised the return of unemployed city residents to the farms as a sure way of improving the conditions of urban life and the economic status of the sufferers

Election was the order of the program following the president's speech. The turmoil of a political convention broke loose. Demonstrations were staged by various state delegations, with cheering, yelling and campaign speeches. President Williams announced his candidacy during his speech. Dr. J. C. Love, of Montclair, N. J., nominated J. C. Jackson, of Hartford, Conn., for president. The nomination was followed with a fiery speech by Dr. J. C. Austin, of Chicago, during which he flayed Dr. Williams, the incumbent.

After more than four hours of speech-making the vote was taken and Williams was declared the election winner, obtaining 554 votes to Jackson's 145.

Oscar DePriest Warns Negroes Against Communist Propaganda

ATLANTA, Sept. 10.—(AP)—Oscar De Priest, negro congressman from Illinois, addressed the woman's division of the National Negro Baptist Convention, U. S. A., in session here today, devoting most of his time to warning his audience against Communist propaganda.

He told the negroes that propaganda for communism was being directed particularly toward their race.

"I wonder if it is on the square or is it a gigantic conspiracy to deprive us of the right to make a living," he said.

He pointed out that negroes in general earn their living by labor and are dependent on whites for jobs.

DePriest said he found negroes in the South in far better condition than was generally believed in the North.

Discussing what he termed discrimination against the race he said a recent War Department order called for the disbanding of two negro regiments whose personnel, he said, was to be distributed over various posts for orderly duty. He said the regiments had glorious histories of war service and added that if he could get no satisfaction from the War Department he would demand a congressional investigation of the whole matter.

Negro Baptists from every State in the nation attended the opening business sessions of the convention. Delegates were interested principally in a fight over the tenure of Dr. L. K. Williams, of Chicago, as President.

Dr. T. O. Fuller, of Memphis, Tenn., educator and preacher and prominent in negro Baptist affairs for 25 years, said the executive committee had unanimously adopted a proposal to amend the constitution of the convention to limit the tenure of the president to four years. Dr. Williams, pastor of Olivet Baptist Church of Chicago, has been president for 10 years.

This year, Dr. Fuller said, he is opposed by the Rev. J. C. Jackson, of Connecticut, president of the New England Convention, whose candidacy has been endorsed by that organization.

Philadelphia and Denver were seeking the 1932 convention

Baptist Leaders Here 'Bury the Hatchet;' Harmony Reigns

That the "harmony program" adopted at the recent session of the National Baptist Convention of America at Atlanta is a reality and not just one of those things adopted as a matter of course is indicated in the expressions of various leaders of the organization since the 51st annual meeting of the body. Friend and foe alike of the administration have joined in the praise of the harmony prevailing at the last session and in the indorsement of the program outlined by Dr. L. K. Williams, president of the organization, and out of this "harmony program" for the national body has come a unity among local Baptists for the first time in many years.

Local Baptists sustained a rift some time ago when Dr. L. K. Williams, pastor of the Olivet Baptist church, and Dr. J. C. Austin, pastor of the Pilgrim church, disagreed as to certain policies. Followers divided into two camps and two programs widely different have been prosecuted. Monday morning representatives of the two factions gathered at the Bethesda Baptist church, pastored by Dr. E. T. Martin, and Dr. Austin repeated his statement made at the Atlanta meeting of his intention to support Dr. Williams' program and urged his followers to do likewise. Dr. Williams expressed his pleasure at the action of Dr. Austin and his followers and the "love-feast was complete."

Not only has this spirit been shown here but elsewhere throughout the country.

Among the others who have already added their expressions of determination to see that the convention makes unusual progress during the coming year are: Dr. J. Goins of Missouri, Dr. W. H. Young, Maryland; Dr. R. T. Pollard of Alabama, Dr. W. A. Taylor, Dr. E. G. Thomas of Georgia and Dr. G. H. Sims of New York.

The spirit of harmony which now prevails was slightly manifest immediately prior to the election following the president's annual address when the convention was in session. It was noted by correspondents present that at least a half-dozen of the leaders who had reported to be dead set against the re-election of Dr. Williams had resorted to "coasting" in their oppositon and remained discreetly silent and aloof when the election fireworks began. About the only one of the opposition to hold his ground to the last was Dr. Austin. The brethren of the opposition seemed to have left him holding what is referred to in sporting circles as "the bag." But he took the falling away of the flock in good grace and now has, according to his statement, his shoulder to the wheel in the forward movement.

Thus the spirit of union prevails and apparently the old Baptist ship is headed away from the rocks of dissension and is now sailing on calm waters toward progress and prosperity.

Among the most outstanding ministers who attended the local conference were: Dr. L. K. Williams, Dr. J. H. Braham, who played an important part in effecting the harmony at the national meeting; Dr. J. C. Austin, Dr. E. T. Martin, Revs. E. L. Randall, W. L. Petty, J. H. Gibson, D. Z. Jackson, J. H. Smith, J. H. Brown, W. McDowell, Love and Seals.

Church – 1931

Baptists.

Close Best Meeting in Years

By DAVID W. KELSUM
(Staff Correspondent)
(Photo on Picture Page)

CINCINNATI, Ohio, Sept. 18.—By a scant margin of 14 votes, Dr. John W. Hurse, pastor of St. Stephen Baptist church, Kansas City, Mo., was re-elected president of the National Baptist Convention of America, which closed its 51st annual session at the armory here Monday.

Dr. Hurse defeated Dr. S. S. Jones, Chicago, corresponding secretary of the convention. A last-minute switch by the Illinois delegation, headed by Dr. C. H. Clark, former pastor of Ebenezer Baptist church, Chicago, gave Dr. Hurse the victory. The 1932 session will be held in Houston, Texas.

Flay War Department

The re-election of Dr. Hurse, the sudden death of Dr. J. W. Haywood, pastor of Southern Baptist church, who collapsed on the convention floor Wednesday while engaged in a debate with Rev. C. W. Williams, pastor of Triedstone Baptist church, and the adoption of a resolution protesting to President Herbert Hoover the recent action of the war department in its refusal to enlist Race men in the army and the reduction of forces of Race troops, featured the close of the five-day conclave.

From point of attendance the session just ending went on record as having been the largest in the history of the convention. Baptist leaders from every section of the country were here. Dr. D. B. Mdodana, native African of the Kaffir tribe and Mrs F. B. Watson, an African missionary brought greetings.

With the exception of the corresponding secretaryship, which was won by Dr. W. M. Grimble, Alexandria, La., and that of statistician won by Dr. C. M. Long, Newark, N. J., all other officers of the convention were re-elected.

Re-elect Mrs. Fuller

In the women's auxiliary, which held its 31st annual meeting at the Southern Baptist church, Mrs. M. A. B. Fuller, Austin, Texas., was re-elected president. She was not contested. All other officers were returned to their posts.

The National Baptist convention roster for 1931-32 includes Dr. Hurse, now serving his third term as president, and the following: First vice president, Rev. G. G. Coleman, D. D., Oakland, Calif.; second vice president, Rev. S. A. Pleasants, D. D., Houston, Tex.; recording secretary, Rev. C. P. Madison, D. D., Norfolk, Va.; assistant secretaries: Rev. W. J. Price, D. D., Middlesboro, Ky.; Rev. B. F. Parks, D. D., Ft. Worth, Tex.; Rev. A. R. Mack, D. D., Jacksonville, Fla., and Rev. J. O. Derrick, D. D., Detroit, Mich.; corresponding secretary, Dr. W. M. Grimble, Alexandria, La.; treasurer, Rev. E. H. Branch, D. D., Chicago, Ill.; statistician, Dr. C. M. Long, Newark, N. J.; auditor, Rev. J. B. Beckham, D. D., Springfield, Ill.; official reporter, Rev. G. E. Stewart, D. D., New York, N. Y.; railroad commission: Rev. G. L. Prince, D. D., 2841 Gilpin St., Denver, Colo., chairman; Rev. O. J. Allen, D. D., 813 Henry St., Norfolk, Va.; Rev. H. A. Boyd, 523 Second Ave. N., Nashville, Tenn., secretary, and Rev. C. H. Clark, D. D., 312 E. 45th St., Chicaio, Ill.

Women Officers

Women's auxiliary officers include: Mrs. M. A. B. Fuller, Austin, Tex., president; Mrs. Anna Washington, Indianapolis, Ind., vice president; Mrs. Lillian Green, Chicago, Ill., recording secretary; Mrs. Eva Ball White, Baltimore, Md., assistant recording secretary; Mrs. E. W. Grimble, Alexandria, La., treasurer; Mrs. A. M. Harding, Nashville, Tenn., corresponding secretary; Mrs. B. J. Prince, Columbus, Ohio, historian; Mrs. R. P. Coleman, Oakland, Calif. auditress; Mrs. I. P. Randler, Tulsa, Okla., statistician; Mrs. L. F. Prince, Denver, Colo., Bible teacher, and Mrs. L. M. Hurse, Kansas City, Mo., chorister.

Delegates were loud in their praise for Dr. E. W. White, Baltimore, for the splendid way in which he conducted the election. There is no question about it being the finest and most orderly ever held.

Separating the delegates from the visitors, Dr. White saw to it that only those whose names were on the roster were able to cast a vote. He supervised the counting of the votes, thus assuring each candidate of a square deal.

8,000 at Opening

Fully 8,000 persons, members of both races, jammed the armory on Wednesday evening to extend a welcome to the Baptist leaders. The program included an address and the presentation of the key to the city by Mayor Russell Wilson. Ex-Governor Myers, Y. Cooper and Judge Samuel W. Bell brought greetings on behalf of the city and state.

Other speakers included Rev. J. E. Brown, Rev. E. Kelley, Rev. L. W. Gray, master of ceremonies; Al Dean Smith, W. H. Anderson, Horace Sudduth, Howard T. Greer, F. A. B. Hall, Rev. H. P. Atkins, Rev. H. N. Geistveit, Rev. James L. Blackwood, Rev. W. W. Hay, Rev. F. P. Green and Rev. V. A. Page.

Special musical numbers were rendered by the convention chorus of 250 voices under the supervision of Prof. L. B. P. Johnson.

Congressman DePriest Speaks

A feature of Friday evening's program were addresses by Oscar DePriest, Chicago, United States congressman from the First Congressional district of Illinois, and Dr. Ernest Hall, pastor, East Mt. Zion Baptist church, Cleveland, Ohio.

A fair chance for our people in society and in politics is being sought, DePriest told delegates. The Chicago congressman outlined plans for a conference of Race leaders in Washington in December, when legislative reforms will be formulated for later presentation to the major political parties.

DePriest said that in the past the Race had been tardy in formulating plans for reform, but that the conference in Washington would give the man opportunity to have plans made before the 1932 campaign and that they would insist that certain legislative reforms be incorporated into the platforms of the major political parties.

"First of all," DePriest said, "we are going to ask the Republican and Democratic parties to help create sentiment that will make lynching impossible in the United States. Lynchers are just as guilty as deliberate murderers. Laws do not help unless there is public sentiment behind them. Our prohibition laws are a wonderful example of that fact."

He congratulated the delegates on the passage of the resolution protesting the treatment accorded Race soldiers by the war department. He pledged his support to halt this action. Dr. Hall introduced the resolution at Friday morning's session.

Dr. Hall, who preceded the congressman, scorned ignorance among Baptist leaders. "Our convention cannot thrive on ignorance," he said. "No business institution, no party, no group and no government has been able to stand on the platform of ignorance.

"If we are to have any future we must educate ourselves lest the door of hope will be closed in our faces."

Railroads to Get Help

Relief for the present depression which faces the railroads of America was suggested in a resolution presented Saturday morning by Dr. Henry Allen Boyd, secretary of the railroad commission. He urged in his resolution that the 3,500,000 constituents of the convention "use the railroads," for they are developing America as no other agency can.

"The transcontinental lines as well as the trunk line railroads are great employing agencies and serviceable institutions," was the closing paragraph of this resolution.

This pledge of these deep-water Baptists promises to spend $5 each riding the railroads during 1931-32.

A joint mass meeting at the armory Sunday, at which time addresses were delivered by Drs. J. C. Lott, Austin, Tex.; Dr. A. A. Graham, corresponding secretary of the convention; O. G. Allen, Norfolk, Va.; Dr. W. T. Johnson, Richmond, Va.; Dr. D. B. Mdodana, native African, and Mrs. F. B. Watson, and an executive session on Monday featured the closing of the five-day confab.

NATIONAL BAPTIST CONVENTION HOLDS EXTRA SESSION

Memphis, Tenn., Dec. 10—(By ANP)—The National Baptist Convention, incorporated, took stock of itself here in a special two-day session last week.

The meeting got under way Wednesday morning at the New Prospect Baptist Church on Beale and Fourth Streets, with members of the organization present from the four corners of the country as well as the inner sections of this republic. Dr. L. K. Williams, president of the body, devoted his entire address to the purpose of the meeting, using the subject, "The Unfinished Task."

After commending the members for their interest in the work of the convention, as was manifested by their presence, Dr. Williams declared:

"Following the Atlanta meeting it was decided that there was a lot of 'unfinished tasks,' therefore we have called this meeting to complete the work of the convention, but after all is said and done the real objectives of this special session are to devise ways and means of rehabilitating the organization, adopt a program of retrenchment and to formulate methods whereby our present unity will be preserved and protected.

This organization is too important and too big to be permeated with petty jealousies. We need men who will shape the destiny of this great body. We need men who will preserve and protect the unified spirit that now is a part of this organization."

From the business point of view the publishing board closed a successful year, with a net operating profit of more than $75,000 and cash sales in the neighborhood of $180,000.

In the foreign and home mission fields work is yet being carried on just as before the depression struck, and all sacrifices necessary are being made to promote this end of the work, and the B. Y. P. U. board and Sunday School Congress under Dr. W. H. Jernagin have made encouraging progress since the Atlanta meeting.

One of the most touching pleas made at the entire meeting was that of Dr. Jordan, historian of the convention, for the homes for aged ministers. He cited the need of these institutions and climaxed his address by presenting an eighty-year-old minister who ordained the late Dr. E. C. Morris and who is now without a home and funds. The body collected funds sufficient to send the aged minister to one of the homes where he will be cared for in his twilight years.

A special committee was appointed to formulate the campaign program for a million dollars during the ensuing year. Every Baptist will be urged to contribute toward this fund.

Among those present at the meeting who addressed the assemblage were Dr. T. S. Harten, Brooklyn, N. Y.; Dr. E. East, secretary of the Foreign Mission Board; Dr. T. I. Lovelace, secretary of the Home Mission Board; Dr. J. M. Nabritt, executive secretary; Dr. J. W. Goodgame, Birmingham; Dr. W. H. Rozier, Los Angeles; F. D. Morris, auditor, Chicago; Dr. D. V. Jemison, Mobile, Ala.; Dr. M. W. Talley, Pennsylvania; Dr. A. L. Boone, Ohio; Dr. J. P. Barbour, Alabama; Rev. R. Barbour, editor of The Voice; Dr. D. S. Shadd, Arkansas, and Dr. Olive, president of the Illinois State Convention.

Dr. Phillips Is Elected Moderator Amid Wild Disorder

[Chicago Defender Press Service]

FAR ROCKAWAY, N. Y., Oct. 2.—A near riot almost broke out at the First Baptist church here last week when Dr. Porter W. Phillips, pastor of Brown Memorial church, Brooklyn, was elected moderator of the Eastern Baptist association of Brooklyn and Long Island. The election of Dr. Phillips over Dr. S. T. Eldridge, pastor of Berean Baptist church, featured the close of the association's regular session.

Bitter Battle

So bitter was the battle between the rival factions in the association that officers of the church threatened to call police and close the doors until order could be restored.

The trouble started when the nominating committee brought two names before the body for moderator—Rev. Dr. Porter W. Phillips, pastor of Brown Memorial church, Brooklyn, who has served three years as moderator, and Rev. Dr. S. T. Eldridge, pastor of Berean Baptist church, Brooklyn, defeated last year in his own church by Dr. Phillips.

Rev. Dr. T. S. Harten, pastor of Holy Trinity Baptist church and president of the National Afro Protective league, recently elected regional vice president of the National Baptist Convention (Inc.), led the fight for Dr. Phillips.

Disgraceful Performance

The session was orderly until Dr. A. A. Graham, who was presiding, requested a roll call of delegates. Immediately the ministers leaped to the floor, everyone trying to talk at the same time. Men laid aside their religion, forgot their sacred calling, forgot they were ministers and performed in a most disgraceful manner. It took fully half an hour to restore order, and then it was not until officers of the church threatened to call in police that the delegates took their seats.

As the roll was called the ministers voted, and the final count gave Dr. Phillips a sweeping victory over his rival. Rev. A. S. Lomax was made vice moderator; Rev. W. B. Wyatt, recording secretary; Rev. J. B. Mitchell, corresponding secretary; Rev. W. W. Storrs, treasurer, and Rev. A. R. Artist, field missionary.

Church-1931

Catholic.

New York Evening Journal
DEC 7 1931

A Church That Believes in Opportunity

A Negro Priest Officiates in Famous Notre Dame.

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ORDINATION OF A NEGRO PRIEST IN NOTRE DAME.

Father Joseph Faye, a Senegalese negro, born in Africa 26 years ago, is now fully ordained as a priest, and officiating, first of his race to do so, in the magnificent Paris cathedral of Notre Dame.

This event is interesting in many ways, and principally as it illustrates the ancient wisdom of the Catholic Church in giving **OPPORTUNITY** to those that can deserve it.

Napoleon took for his motto as Emperor "Careers open to talent."

He aroused enthusiasm and loyalty in his followers by telling them that the humblest might reach the highest place. He taught his soldiers to believe that "Every soldier may carry a marshal's baton in his knapsack."

Napoleon's idea was old when he announced it. What he advocated in the way of encouraging those in humble station had been advocated and **DONE** by the Catholic Church for centuries.

A humble swineherd could be, and **WAS**, elevated to the Papacy, put at the head of the most powerful church on earth.

And incidentally, while kingdoms and empires depended for the ability of their rulers on the **ACCIDENT** of birth, the Pope was chosen for his ability by the College of Cardinals—experienced, highly intelligent men, whose interest demanded selection of the ablest man that could be found.

This helps to explain the continued power of the Catholic Church through centuries, while empires and kingdoms have risen and fallen.

Business men that want their affairs to thrive and their organizations to last years after they are gone, may learn a lesson from this picture.

Let opportunities be open to **ALL**, give advancement to those that deserve it, especially to those in your own ranks.

Church- 1931

Catholic

A White Catholic Woman Asks, Are We Prejudiced Against Colored People?

Pennsylvania Speaker in Address to Diocesan Council Urges Women to Examine their Own Minds, Condemn Lynching and Help their Colored Neighbors

An address by Mrs. William G. Montgomery before the Harrisburg (Pa.) Diocesan Council of Catholic Women. Reported for the National Catholic Welfare Conference Review, July, 1931.

There is no question but that as the years pass the problem of the races, the problem of the relationship between 'ored and white, will grow more serious in the United States unless efforts are made in our own individual lives and through our organizations and institutions to prevent a crisis. Our Catholic brothers in Latin America have been meeting a race problem for centuries both in their relations with Indians and in relations with colored people. They are far closer to a solution and they can look to the future with some confidence. Past injustices inflicted in wholesale fashion on colored folk or Indians will not rise to plague them. We of the United States have a different past and a different present. We will meet a crisis unless we have sense enough and Christianity enough to take the proper and necessary steps now and in the years to come to overcome our tradition. We must yield an increasing measure of justice and an increasing measure of charity to the people of other races among us.

No Inborn Inferiority

There is no inborn mental inferiority in colored people; no inborn moral inferiority in them. Whatever differences there are are due to environment, not to inheritance. They are created in the image of the same God. They are redeemed by the same Son of God. They live, indeed, under tremendous handicaps but the handicaps are due to the lack of opportunities they had for centuries before they were forcibly brought to the United States.

They possess the same natural rights as whites, both in the number of rights and in the sacredness of rights. There is a minimum of goods which all persons need, both black and white, to attain the end of their existence. These goods are due to them as well as whites by reason of the sacredness of their personality and by reason of their right to preserve and develop their nature.

Discriminated Against

They are discriminated against in the right to work; yet work is the title of livelihood. They are discriminated against in their wages; yet they are entitled to enough money from their work to support themselves and their families in decent comfort. They are entitled to recreation and to education, to the means of salvation, to the opportunity to make a home for themselves in a healthful environment which will safeguard family morality.

Yet they lack opportunities for worthy recreation, they are discriminated against in their opportunities for education, and in many places they are confined to the slums where health, morality and self-respect are at a premium.

Special Talents

Not only are colored as a class discriminated against. Those who have special talents meet more serious discriminations. They meet all the ordinary discriminations that the race meets. They meet, besides, the the additional discriminations placed in the way of unusual advancement. They have the right to the free and equal opportunity to all those things necessary for normal existence and for the development of their talents. Yet all around us these moral rights are denied them.

Long Protested

They will not permit such injustice to be continued many years. They have long been protesting. They are protesting now with more vehemence than ever before. Their cries for justice will become louder and more insistent as the years pass. With Catholics the ruling motive should not be fear of future danger; it should be love for present justice and the determination to see to it that justice and charity rule.

Catholics have the greater obligation to act in relation to the race question, precisely because our religion is the religion of charity and justice. Our obligations as Catholics are more definitely known and are wider in their grasp. By the very reason that we are Catholics, we must love justice and hate iniquity.

Giving Alms

In giving alms to needy individuals among these people, the average American is usually above reproach. Giving alms, though, is only the beginning of the obligations that we owe to this race among us that has been so long oppressed. Catholic colored people have a dire need of more schools and churches. All colored need fair opportunities for work. Few of them receive a fair wage. They need instruction in the care of the home. In whatever way we can help in these respects, we are obligated to act.

Race Prejudice

But over and above all this, we have an obligation as regards race prejudice itself. For race prejudice is the source of most of the miseries colored suffer. Many times during the year, we are in a position to increase or decrease the total amount of race prejudice. Let us look for these opportunities and instead of rolling up further prejudice against them, let us prove, possibly by word, possibly only by a gesture, possibly at more serious inconvenience, their worth and dignity.

Everyone Is Guilty

Our prejudices against this race are of long standing. By our prejudices we help to make their lot more unbearable and more unjust. Nearly everyone of us is guilty of race prejudice to a greater or less extent. We cannot remove this prejudice from our minds and actions without having first the consciousness that we are prejudiced. Prejudice is not instinctive; we have learned it in our childhood. Since we have learned it, we can unlearn it. Yet to unlearn it, we must be continually conscious that we possess it and continually conscious that it is a failing and a source of sin—of sins of injustice and sins against charity.

The first step is to realize our prejudice against them and thereafter never to succumb willingly to an act of injustice or an act against charity either in thought, word or deed against them.

Lynched

Colored folk are lynched; daily they are treated unjustly by the law. All their lives they receive less money than their share from public funds for education, sanitation and public welfare. All their lives they are being discriminated against in their work and their wages. All their lives they are discriminated against in the practice of religion. We live in the same community with them. They possess under the law the same rights as ourselves. They are fellow human beings and our fellow citizens. We are to a degree guilty of every injustice they suffer.

Problem of North

Some years ago the race problem was almost exclusively a problem of the South and the border states. In the last fifteen years colored have been coming north in great numbers. The problem still remains preeminently a problem for the South. Now though, it is a national problem in a sense it never was before, not even when slavery engulfed the nation in blood. And in the same measure and degree it is a problem of the Catholic Church everywhere.

Three Recommendations

I have only three recommendations to make to you. One is to examine your own minds, ascertain the degree of your prejudice and realize its unreasonableness and pray to God for help against it, particularly that through your prejudice you do no harm ever to any person.

The second recommendation is that you condemn the crime of lynching that you urge other groups of Catholic Women to condemn it and to circulate resolutions of condemnation in the secular and religious press.

The third recommendation is that you find means in your own communities to help colored people in a religious way first of all and closely thereafter in their educational facilities, their economic opportunities and their recreational facilities.

A CHALLENGE ACCEPTED

AFTER an evasion of more than 60 years the Catholic church in the United States accepts the challenge of the Afro-American. In the annual sermon, pronounced before the Federated Colored Catholics in the sanctuary of acclaimed St. Louis cathedral, Dr. Gillard, the Josephite apostolic evangel, announced the official decision of Catholicism to settle the issue in the arena of faith. .

From Paul, second only to Peter in the centuries-rooted succession of the incomparable advance of Catholicism, Dr. Gillard read the stirring, powerful, incontrovertible authority for the universalness of the faith as delivered. He spoke directly to his subject, "The Catholic Church Accepts the Challenge of the Negro."

It was no showy grandiloquence of an enthusiastic priest. It was immediate in its assurance, authoritative as a proclamation, final as a choice of action, deliberate and significant beyond the ceremony of the historic occasion of its deliverance.

The holy see, it was evident, had prompted the promise and the presence of the archbishop, who sat above the scene in person, sanctioned the eloquence of the apostle as the expression of the council. The convention of the Federated Colored Catholics of the United States of 1931 is one of an importance that history will undertake to explain centuries hence.

Publication of the intention of Catholicism to become catholic, of the church as organized to become what it was organized for, of its priests and zealots to become priestly for the faith and not merely for the form, and zealous for the spirit above the word of the creed, all is epochal.

The belated purpose of the Catholic church to take up the cause of the Negro as a Catholic, must, in one way or another, involve its overwhelming power in his struggle for freedom as a people. The possibility of its spiritual influence can be determined by nothing now at hand. The ceremonials of the church which are but the drama of the faith, are in the nature of the Negro and he would bring to the communion a glorification of its beauty and sublimity not known before in the western world. The Negro is too much Christian not to become, if once he embraced the faith, the foremost devotee of devoutest Catholicism. The church as first organized would make immediate appeal to the Negro who is ready for any church when and wherever organized.

The Negro, then, as a Catholic, would find it easy to conform to the mystic simplicity of the doctrinal worship of the church. He is almost all Protestant because Catholicism hid from him and left him in the thought that it was mainly for the Irish, then for a few whites who could be impressed with its story and foreigners brought up under its monarchy in lands whence they came.

What is this challenge that the Catholic church accepts from the Negro? It is that the Catholic church will have to be Catholic without pretense. It will have to take the Negro into its indivisiblity. It will have to follow him from the sanctuary out into the world of his struggles and defend him in the brotherhood of man, since now he is full fledged in the brotherhood of the faith. Negro Catholics have spoken the power of the faith to an investigation of the workings of the faith in the realm of prejudices.

It challenges the church of equality to put off the vestments of injustice. Its challenge is that every Catholic shall truly be one and that the blasphemy of segregation within the church and the idolatry of color in the dominion of Catholic education shall end. The challenge is issued in the mandatory spirit of conversion and seeks the instant change.

Less than 300,000 Afro-Americans out of a population of 13,000,000 are Catholics. The Protestant world took them in after the Rebellion mainly because they had been of that world since their appearance in American history. If free they had mingled with Protestants; if slave, their white people were Protestants. The Civil war was a Protestant war. Only a handful of Catholics engaged in it. Only a few reached eminence in it either as

soldiers or in the directorate of the contest. As important personages in the state Catholics were few and far between.

After the Rebellion had been put down and the treason army disbanded, the education of the Negro was undertaken by the Protestant church. Not a college, not a single university for the education of the Negro was founded or established by Catholicism. It left the field to Protestant zeal and contented itself with a few parochial endeavors in the cause of Negro advancement. It permitted the idea that the Catholic church and the Irish were unsympathetic in the war for freedom and unconcerned in the labor of Negro progress to grow, spread, and become a historical maxim.

All this, even more than this, is involved in the challenge of the Negro as issued to the Catholic church in the United States. The first manifestation of the probability of Catholic concern with the Negro millions appeared in the speech and attitude and in his invariable defense of them, whether Catholic or demoninationalist, of Cardinal Gibbons, the greatest Catholic the new world has produced. His coadjutor in a marvelous humanitarianism, John Ireland, worked a change in the new Northwest.

And yet in the stronghold of injustice and pomp of color the church remained silent. It saw the work of oppression, of beastly unkindness, but it was always silent. The church itself felt the sting of prejudice. It lived its life through the decades of strange damnations, but it was not wise. If it had been of the sturdy wisdom of the founders of the faith long ago it would have discovered in the plight of the Negro its bright particular opportunity for supremacy as the great moral agency of the new world.

It would have stood with him and over him and attracted the admiration of two centuries by assertion of the rights of man as the essential principle of unadulterable Christianity.

The Negro was Protestant, but Protestantism, having freed him, deserted him. It gave him freedom, but took the ballot from him. His freedom among freemen had to become what it still is, history's saddest mockery. It made him not the full man, but only a little less than the slave. He is that now, and that is all he is now.

Negro Catholics can see in a comradeship of the faith the vigor and invincible power of the church at work in the elevation of a people. They challenge the church to undertake the responsibility of true religion. They ask it to take over a cause that can more easily be maintained and more quickly won by Catholicism as organized and ordained than by the expediencies of human statecraft or the changing modes of dilatory sects and fervent enthusiasms.

The weakness of the Negro in the citizenry of his country appeals, if not to the political discernment of present propagation, at once and directly to the incomparable strength of the Catholic church. Through him it can add another and no dull star to its jeweled crown. It can give him the protection of its name and afford him the refuge of an ancient principality. It can establish belief in equality of man by demonstrating equality of Catholics. It can establish its belief in universal education by the policy of the open door to the whole communion in its own seats of learning.

If the Catholic church will consent to walk with the Negro, contempt of his company by others will vanish and pass.

If the Catholic church accepts the challenge of the Negro for a place in the church he will then not long be denied his place in his government. The church and the state may be, as is said, and may remain, separate, but the state and religion are inseparable. Men live in their consciences and the state is the outward evidence of the glow of an inward conviction.

The challenge formulated by the Federated Colored Catholics under direction of their leader, Thomas W. Turner, and recognized by the hierarchy as worthy of recognition by the unconquerable world of Catholic intellectuality, is evidence of religious statesmanship which we may pronounce to be the most constructive parliamentary movement in the modern history of religious possibility for the advancement of man.

If the Catholic church believes in the Negro as a Catholic it will believe in him as equal with all Catholics. If he comes into the "household of faith" he will share all of its destiny. He will rise or fall with it. He will no longer be Race but will put on the faith as now seen in the universal display of profound sagaciousness in the fresh attacks against the unbroken regimentation of its power.

From the notification of the decision of the church enunciated at St. Francis Xavier by the authority appointed to break the news, date a new hope and a new story in the world of his fears and the season of his miseries for that strange, perplexing and unconquerable genius known as the American Negro.

ANNUAL CONVENTION OF COLORED CATHOLICS OPENS THIS SATURDAY

Notables From All Parts Of Country Will Attend Three-Day Meeting Of Federation

TO HAVE MANY FEATURES

Procession And A Solemn High Mass At St. Francis Xavier Church To Be Held Sunday

The seventh annual convention of the Federated Colored Catholics of the United States opens in three-day session this Saturday morning at 10:00 o'clock at the Peoples Finance Building, 11 North Jefferson avenue. Most of the officers of the federation, numerous prominent churchmen and laymen to appear on the program and scores of delegates already have arrived from various parts of the country for the conclave, and others are steadily coming in. The meeting has as its principle purpose the discussion of ways and means of promoting a more effective program by which benefits of the Church may become available in a more effective way to the colored people in the United States.

To Have Outstanding Events

Outstanding on the program of the convention will be an inter-racial Luncheon in the solarium of the People's Building Saturday at 12:30 p. m.; a processional from St. Elizabeth's Church to St. Francis Xavier Church starting at 10:00 a. m. Sunday; and Solemn High Mass at St. Francis Xavier Church at 11 a. m. Sunday an open Mass Meeting at St. Louis U. auditorium, 3642 Lindell Boulevard, Sunday at 8:00 p. m.; a smoker for clergy, men delegates and friends at St. Elizabeth's Parish Hall, 2721 Pine boulevard Sunday night, and the convention dance in St. Louis U. gynasium, 3672 Pine boulevard, Monday at 10:00 p. m.

Dr. Thomas W. Turner, Ph. D. head of the Department of Biology of Hampton University, is national president of the federation, while Dr. Jack Ward Gray, prominent physician is president of the F. C. C. of St. Louis.

Saturday's Sessions

The program opening this Saturday at 10:00 in the Peoples Building is under the sponsorship of the Social Action Department of the National Welfare Conference and the Interracial Committee of the Federated Colored Catholics. Miss Linna Bresette, field secretary of the Industrial Department, Washington D. C., has been in St. Louis for a week, with headquarters at the Statler from which she has been stimulating interest in the conference the theme of which is "The Negro in Industry." The speakers are Father Francis Gilligan, author of "The Morality of the Color Line," John T Clark, Executive Secretary of the St Louis Urban League, James A. Jackson, Business Specialist, Marketing Service Division, Department of Commerce, Washington, D. C.; Donald Marshall, Director, Personnel Division, Ford Plant, Detroit Mich; W. F. Rohman, Treasurer of St. Andrew's Credit Union, St. Louis, Mo; Dr. Thomas E. Purcell, K. S. G., Kansas City, Mo., and Father R. A. MaGowan, Assistant Director of the Department of Social Action, National Catholic Welfare Council.

The principal luncheon at 12:30 to be held in the People's may be attended by interested persons.

At this luncheon, the chairman of which is Jennie C. Buckner of the Urban League, The Industrial Opportunity Open to Negroes will be the theme of discussion. The speakers are Alma Fletcher, Board of Education, St. Louis; Dorothy Willmann, Executive Secretary of Women's Parish Sodalities, St. Louis, and Frank L. Williams, Principal of Carr Lane Vocational School, St. Louis.

Sunday's Sessions

Sunday morning at ten o'clock a solemn procession of clergy, delegates, the men of St. Elizabeth's parish, organizations, uniformed orders from some of the white parishes, will form at St. Elizabeth's 2721 Pine Boulevard, and will march on Pine to Grand Ave., and over to Spring; north on Spring to Lindell to the University Law Building where the officiating clergy will join the procession. This will include Archbishop John J. Glennon of St. Louis, Bishop Johannes of Leavenworth, Monsigners of St. Louis, Father Stephen L. Theobald, colored priest of St. Paul Minn., who will say the Mass, Father John T. Gillard, S. S. J., who will preach the sermon "The Catholic Church Accepts the Negro's Challenge," Baltimore, Md.; Father Edward Krane Director General of Colored Missions, New York City; who will serve as deacon; and acolytes. Mass will begin at 11:00 o'clock. The public is invited. St. Elizabeth's choir will furnish the music under E. C. Grady's direction.

Sunday afternoon there will be a general meeting at which Jack Ward Gray, M. D. will preside as the president of the St. Louis Federated Colored Catholics. He will make the welcome address on behalf of the local federation, and will introduce Father Wm. M. Markoe, S. J., pastor of St. Elizabeth's, who will welcome the convention on behalf of his parish. G. W. B. Conrad, attorney from Cincinnati will make the response, and will be followed by the president of the federation, Dr. Turner. He will deliver his annual address at this time. Father Gillard will make an address on Early Europeans and the Negro.

The mass meeting will be held at the St. Louis University Auditorium at 3642 Lindell Boulevard, where the speaker of the evening is the colored priest, Father Theobald. His subject is "Our Hopes and Aspirations." Father Robert S. Johnston, S. J. President of the St. Louis University will deliver the welcome address. Closing remarks will be made by Father Vincent A. Dever, Philadelphia. The meeting will begin promptly at 8:00 p. m:

At 10:00 p. m. a smoker will be given at St. Elizabeth's at 2721 Pine St. Mr. Albert Wilkinson is chairman.

Monday's Sessions

Monday at 9:00 o'clock the session opens at Peoples. Reports from different delegates will be heard as well as special reports. In the afternoon beginning promptly at 1:30 o'clock the phases of Catholic Action will be discussed. Education will be discussed by one of the colored nuns from Normandy, Sister Laurentia; Industrial and Social Problems by Arthur G. Falls, M. D., Chicago; Young People's Welfare, Beatrice M. Grady, St. Louis; Father Gerald J. Ellard S. J., St. Louis University will discuss the Liturgical Movement; Hazel McDaniel Teabeau, assistant editor of the CHRONICLE will discuss the Catholic Press and Litera

Following the session, the body will go to Normandy for the annual formal dance at the St. Louis University Gymnasium, 3672 West Pine Boulevard from 10:00 to 2:00 p. m

soldiers or in the directorate of the contest. It can establish its belief in universal educa-
As important personages in the state Catholics tion by the policy of the open door to the
were few and far between. whole communion in its own seats of learning
After the Rebellion had been put down and If the Catholic church will consent to walk
the treason army disbanded, the education of with the Negro, contempt of his company by
the Negro was undertaken by the Protestant others will vanish and pass.
church. Not a college, not a single univer- If the Catholic church accepts the challenge
sity for the education of the Negro was of the Negro for a place in the church he will
founded or established by Catholicism. It then not long be denied his place in his gov-
left the field to Protestant zeal and contented ernment. The church and the state may be, as
itself with a few parochial endeavors in the is said, and may remain, separate, but the
cause of Negro advancement. It permitted the state and religion are inseparable. Men live
idea that the Catholic church and the Irish in their consciences and the state is the out-
were unsympathetic in the war for freedom ward evidence of the glow of an inward con-
and unconcerned in the labor of Negro prog- viction.
ress to grow, spread, and become a historical The challenge formulated by the Federated
maxim. Colored Catholics under direction of their
All this, even more than this, is involved in leader, Thomas W. Turner, and recognized by
the challenge of the Negro as issued to the the hierarchy as worthy of recognition by
Catholic church in the United States. The firs the unconquerable world of Catholic intel-
manifestation of the probability of Catholic lectuality, is evidence of religious statesman-
concern with the Negro millions appeared in ship which we may pronounce to be the most
the speech and attitude and in his invariable constructive parliamentary movement in the
defense of them, whether Catholic or demoni modern history of religious possibility for the
nationalist, of Cardinal Gibbons, the greatest advancement of man.
Catholic the new world has produced. His If the Catholic church believes in the Negro
coadjutor in a marvelous humanitarianism, as a Catholic it will believe in him as equal
John Ireland, worked a change in the new with all Catholics. If he comes into the
Northwest. "household of faith" he will share all of its
And yet in the stronghold of injustice and destiny. He will rise or fall with it. He will
pomp of color the church remained silent. It no longer be Race but will put on the faith
saw the work of oppression, of beastly un- as now seen in the universal display of pro-
kindness, but it was always silent. The church found sagaciousness in the fresh attacks
itself felt the sting of prejudice. It lived its against the unbroken regimentation of its
life through the decades of strange damna- power.
tions, but it was not wise. If it had been of From the notification of the decision of the
the sturdy wisdom of the founders of the church enunciated at St. Francis Xavier by the
faith long ago it would have discovered in the authority appointed to break the news, date
plight of the Negro its bright particular op- a new hope and a new story in the world of
portunity for supremacy as the great moral his fears and the season of his miseries for
agency of the new world. that strange, perplexing and unconquerable
It would have stood with him and over him genius known as the American Negro.

To Have Outstanding Events

Outstanding on the program of the convention will be an inter-racial Luncheon in the solarium of the Peoples Building Saturday at 12:30 o'clock at the Peoples Finance Building, 11 North Jefferson avenue. Most of the officers of the federation, numerous prominent churchmen and laymen to appear on the program and scores of delegates already have arrived from various parts of the country for the conclave, and others are steadily coming in. The meeting has as its principle purpose the discussion of ways and means of promoting a more effective program by which benefits of the Church may become available in a more effective way to the colored people in the United States.

Morality of the Color Line," John T. Clark, Executive Secretary of the St Louis Urban League, James A. Jack Special Marketing Specialist, Department of Commerce, Washington, D. C.; Don old Marshall, Director, Personnel Division, Ford Plant, Detroit Mich; Rohman, Treasurer of St. An drew's Credit Union, St. Louis, Mo; Dr. Thomas E. Purcell, K. S. G., Kansas City, Mo., and Father R. A. MaGowan, Assistant Director of the Department of Social Action, National Catholic Welfare Council.

The principal luncheon at 12:30 o'clock in the People's may be held in the People's may be attended by interested persons.

At this luncheon, the chairman of the head of the Department of Jennie C. Buckner of the Industrial Opportunity Open to Negroes will be the theme of discussion. The speakers are Alma Fletcher, Board of Education, St. Louis; Doro- thy Willmann, Executive Secretary Sodalities, St. Louis; Father John LaFarge, S. J. editor of national repute, New York City will discuss Participation in Catholic Activities; The Interracial Movement. R. A. Skinner, LL. B. Chicago; The Retreat Movement Hudson Oliver, M. D., New York City.

All interested persons are invited to attend.

The program issue of the CHRONICLE, the Official Organ of the Federated Colored Catholics of the United States is just off the press. Father Wm. M. Markoe, S. J. is the editor of this national publication.

Following the session, the body will go to Normandy for the annual bazaar of the Oblate Sisters of the St. Frances Orphanage.

The convention closes with an informal dance at the St. Louis University Gymnasium, 3672 West Pine Boulevard from 10:00 to 2:00 p. m

ANNUAL CONVENTION OF COLORED CATHOLICS OPENS THIS SATURDAY

Notables From All Parts Of Country Will Attend Three-Day Meeting Of Federation

TO HAVE MANY FEATURES

Procession And A Solemn High Mass At St. Francis Xavier Church To Be Held Sunday

The seventh annual convention of the Federated Colored Catholics of the United States opens in three-day session this Saturday morning at 10:00 o'clock at the Peoples Finance Building, 11 North Jefferson avenue. Most of the officers of the federation, numerous prominent churchmen and laymen to appear on the program and scores of delegates already have arrived from various parts of the country for the conclave, and others are steadily coming in. The meeting has as its principle purpose the discussion of ways and means of promoting a more effective program by which benefits of the Church may become available in a more effective way to the colored people in the United States.

The weakness of the Negro in the citizenry of his country appeals, if not to the political discernment of present propagation, at once and directly to the incomparable strength of the Catholic church. Through him it can add another and no dull star to its jeweled crown. It can give him the protection of its name and afford him the refuge of an ancient principality. It can establish belief in equality of man by demonstrating equality of Catholics,

Negro.

The mass meeting will be held at 3642 Lindell Boulevard, where the Sunday morning at ten o'clock a solemn procession of clergy, delegates, the men of St. Elizabeth's parish, organizations, uniformed orders and will march on Pine to Grand Ave., and over to Spring; to Lindell to the University Law Building where the

clergy will join the procession at the St. Louis University Auditorium and attracted the admiration of two centuries by assertion of the rights of man as the essential principle of unadulterable Christianity.

The Negro was Protestant, but Protestantism, having freed him, deserted him. It gave him freedom, but took the ballot from him. His freedom among freemen had to become what it still is, history's saddest mockery. It made him not the full man, but only a little less than the slave. He is that now, and that is all he is now.

Negro Catholics can see in a comradeship of the faith the vigor and invincible power of the church at work in the elevation of a people. They challenge the church to undertake the responsibility of true religion. They ask it to take over a cause that can more easily be maintained and more quickly won by Catholicism as organized and ordained than by the expediencies of human statecraft or the changing modes of dilatory sects and fervent enthusiasms.

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Monday's Sessions

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Sunday's Sessions

The program opening this Saturday at 10:00 in the Peoples Building is under the sponsorship of the Social Action Department of the National Welfare Conference and the Interracial Committee of the Federated Colored Catholics. Miss Bresette, field secretary of the Industrial Department, Washington, D. C., has been in St. Louis for a week, with headquarters at the Statler from which she has been preach the sermon Church Accepts the Negro's challenge," Baltimore, Md.; Father Edward Krane Director General of Colored Missions, New York City; who will serve as deacon; and acolytes Mass will begin at 11:00 o'clock. The public is invited.

E. C. Gray's directorate choir will furnish the music under

Sunday afternoon there will be general meeting at which Mrs. Gray, M. D. will preside as the president of the St. Louis Federated Colored Catholics. He will make the welcome address on behalf of the local federation, and will introduce the federation, Dr. Turner. He will deliver his annual address at this time. Father Gillard will make an address on Early Europeans and the

Sunday's Sessions

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Church - 1931

Negro Roman Catholics Hit Jim-Crow Policy of Church

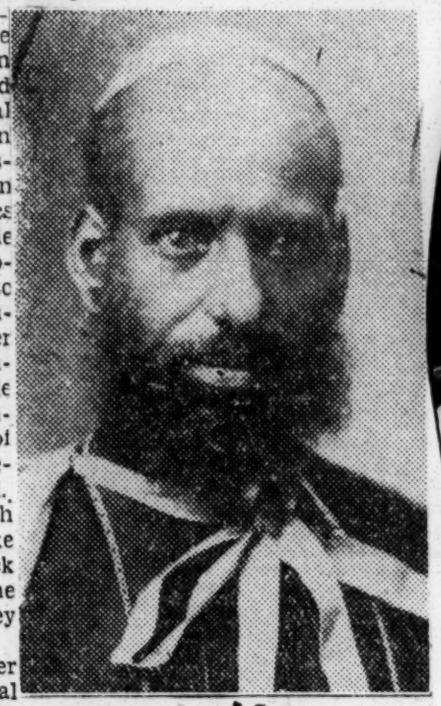
A vigorous protest against the jim-crow policy which the Roman Catholic church in the United States maintains in its educational institutions was registered in an article appearing in the current issue of the Chronicle, official organ of the Federated Colored Catholics of the United States. The article points out that although the Roman Catholic church is supposed to be free of segregation and discrimination which flourish in other Christian institutions in this country the principle of separate grade and high parochial schools is maintained and in the institutions of higher learning of the church, Negro students are rigidly excluded. Despite the claim of the church that all races and creeds are alike in the eyes of the church, the black Catholics are subjected to the same humiliations and handicaps as they are in other walks of life.

Criticizing **Ave Maria,** another Catholic publication the editorial continues, "The **Ave Maria** admits the Negro is entitled to aC atholic education, and says he should receive it," and then proceeds apparently to endorse the narrow, intolerant and un-Catholic policy of the small Catholic minority which would bar Negroes from the only practical means of ever acquiring which is their by divine right."

Ave Maria further intimated that if Negroes were permitted to enter Catholic educational institutions of higher learning many of the white students would immediately leave.

"Even if the practical granting of his rights to the Negro in regard to Catholic education would by a wild stretch of the imagination, involve an exodus of white Catholic students to other educational centers, this would be a splendid and most practical way of completing these students' Catholic education. It would be equivalent to a botany class sallying forth to view flowers at close range," the editorial continues.

The article in The Chronicle points out that Notre Dame university, St. Louis University, and other Roman Catholic colleges and schools rigidly exclude Negro students, thus denying them the right to higher education under the tutelage of the church.



Defender

CATHOLIC BISHOP — Recently Pope Pius XI of the Roman Catholic church appointed Rt. Rev. Childane Mariam Cassa, D. D., to be consecrated bishop. The ceremony took place in Rome. Bishap Cassa is the first African bishop of modern times. He represents before the world all non-white Catholics. Under his jurisdiction are 75 priests.

Catholic

DOWN FROM THE OLD DAYS have come stories of black popes. But in these times, it is a matter of moment that an African should be consecrated a bishop by Rome. The Right Reverend Childane Mariam Cassa, D. D., was recently endowed by the papal authority and made bishop of Ethiopia with seventy-five priests under him. Ethiopia is the oldest Christian nation.

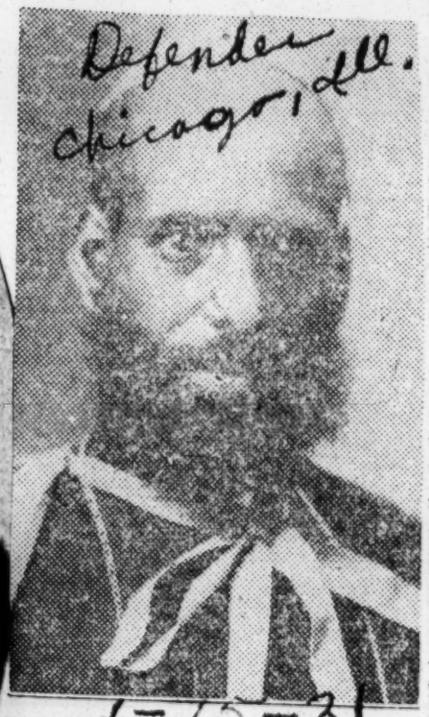
Photo from Felici, Rome.

Bishop Pledges $10,000 to Church

NEW YORK, Jan. 28—Bishop W. T. Manning, who preached Sunday morning at the Church of St. Martin in Harlem, occupying temporary quarters in the parish house of the former Church of the Holy Trinity, which was partly destroyed by fire in 1925, promised $10,000 toward the fund to reconstruct the church. The Bishop's pledge brought the total of the promised fund to $18,000. Members of the congregation which have been endeavoring for two years to raise $20,000 needed to restore the fire-scarred building, are redoubling their efforts to obtain the balance of $2,000.

Bishop Manning and the Rev Dr. Ernest M. Sunderland, superintendent of the City Mission Society, congratulated the Rev. John Howard Johnson, pastor of the church, on increasing his congregation so that their present quarters are too small to provide for the regular Sunday attendance.

"Some people tell us that church attendance is falling off," said Bishop Manning, "but your difficulty is to find room for those who wish to come. Something must be done to meet this situation and to provide for the growing needs of this work."



Defender Chicago, Ill.

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Colored Catholics Meet !

St. Louis, Mo.—(ANP)—The Federated Colored Catholics of the United States will hold their Seventh Annual Convention in St. Louis, Mo., September 5, 6 and 7, being guests of the ten affiliated chapters of the National Federation of St. Elizabeth's Parish. Preparations are being made to entertain more than 200 delegates who will attend as representatives of the 250,000 colored communicants throughout the Nation. The primary objective of the Federation is the uniting of all colored Catholic parishes and Catholic societies for the purpose of national Catholic action in all its phases."

Negro Catholics Hold Fourth Annual Retreat

Tenafly, N. J.—Colored Catholics, consisting of a group of well known business and professional men of the country, closed their fourth annual three-day retreat here last week.

The retreat is held annually among Catholics to offer an opportunity to withdraw from the distraction of daily life and to meditate on life problems, and to interpret them in the light of the teachings and gospel of Jesus Christ. The retreat aims to develop and strengthen the religious life of those who gather in seclusion, and gain strength to meet the daily problems of life.

The meeting was held in the St. Anthony's Mission House, which provided an ideal atmosphere and setting for the retreat. The daily program, which began at 6 a. m., consisted of meditation in private holy mass, breakfast in silence, points of meditation in chapel, spiritual reading, examination of conscience, rosary in chapel, visits to blessed sacrament and night prayers in private.

Rev. John La Farge was the spiritual director, and Rev. McKenna served as secretary. Those who made the retreat were Elmo Anderson, Maceo Thomas, Noah D. Thompson, Jerome P. Ottley, Dr. Edward E. Best, Nicholas Carter, R. P. Matthews and Alfred Gumbs of New York; Dr. W. R. Dickerson of Newport News, Va., and Victor H. Daniel, of the Cardinal Gibbons Institute, Ridge, Md.

CATHOLICS END 4TH ANNUAL RETREAT

By CLEVELAND G. ALLEN

NEW YORK, July 23—Colored Catholics, consisting of a group of business and professional men closed their fourth annual three-day retreat here last week. The retreat offers an opportunity to assemble and meditate on life problems in the light of the teachings of Jesus.

The meetings were held at St. Anthony Mission Home. Rev. John La Farge was the spiritual director and Rev. McKenna served as secretary of the retreat. The retreatans were Elmo Anderson, Maceo Thomas, Noah D. Thompson, Jerome P. Ottley, Dr. Edward N. Best, Nicholas Carter, R. P. Matthews and Alfred Gumbs, of New York; Dr. W. R. Dickerson, Newport News, Va., and Victor H. Daniel, Cardinal Gibbons Institute (Maryland).

Negro Catholics To Strive for Service

Without Selfish Motives: to Hold Convention at St. Louis in September.

By NOAH D. THOMPSON

ST. LOUIS, Mo.—Asserting that the Negro can make a more important contribution to Catholicism than he has made to American music, letters or art, the Federated Colored Catholics of the United States through the Federated Colored Catholics of St. Louis, Missouri, have issued a call to all colored Catholics to attend the Seventh Annual Convention at St. Louis, September 5th, 6th and 7th.

St. Elizabeth's Parish, 2721 Pine boulevard, will act as host to the Convention. The prime objective of the Federation is to unite all colored Catholic parishes and the various Catholic Societies for the purpose of a National Catholic action in all of its phases, frequently urged by His Eminence, Pope Pius XI as the mission of the laity in this day and age. The Holy See has repeatedly blessed the Federation and otherwise manifested interest in its efforts to increase its membership and workers.

In a recent statement by Dr. Jack Ward Gray, President of the St. Louis Federation, it was claimed that "nearly every important agency (political, social, fraternal, economic and religious) in America is seeking to, or actually has, organized the Negro for its own ends, and that the Catholic Church must organize her colored membership in order more successfully to enlist the American Negro's active cooperation in the expansion of the Kingdom of Christ.

The St. Louis Board of Representatives of Federated Colored Catholics include members of St. Elizabeth's Parish, Ladies' Sodality, Men's Sodality, Catholic Knights of America, Knights of St. Peter Claver; The Order of St. Francis, Catholic Ladies of America, St. Vincent de Paul Society and the Young Catholic Crusaders.

Rev. Father William M. Markoe, S. J., Chaplain of the organization is also the Editor of The Chronicle, official organ of the Federated Colored Catholics of America.

The National officers of the Federation include: The Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, Spiritual Director; Dr. Thomas W. Turner, Ph. D., Hampton Institute, Va., President; George W. B. Conrad, Ohio, 1st Vice-president; H. M. Smith, District of Columbia, Exec. Secretary; William A. Prater, District of Columbia, National organizer and James A. Dodson, Detroit, Michigan, Treasurer.

To Father John La Farge, S.J., Associated Editor of America and Father William M. Markoe, S. J., Editor of the CHRONICLE, much credit is given by the members of the Federation for its steady progress in carrying out its purpose to create effective Catholic Action among the Negroes of the United States.

Plan Organization Of Negro Catholics

Federated Body Issues Call for the St. Louis Convention

Asserting that the Negro can make a more important contribution to Catholicism than he has made to American music, letters or art, the Federated Colored Catholics of the United States, through the Federated Colored Catholics of St. Louis, Mo., have issued a call to all Negro Catholics to attend the seventh annual convention at St. Louis, Sept. 5, 6 and 7.

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The Holy See has repeatedly blessed the federation and otherwise manifested interest in its efforts to increase its membership and workers.

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To Father John La Farge, S. J. associate editor of America, and Father Markoe much credit is given by the members of the federation for its steady progress in carrying out its purpose to create effective Catholic action among the Negroes of the United States.

Catholics End Record Convention

Most Successful Meeting In History Of Federation. Keynote Was Catholicism As Solution To Race Issues

By HAZEL McDANIEL TEABEAU

The Seventh Annual Convention of the Federated Catholics of the United States which met in St. Louis, Missouri, September 5, 6 and 7, stands out preeminently as the most successfully written chapter in the history of the Federation. It was attended by delegates representing 70,000 Negro Catholics affiliated with the Federation, forty members of the clergy actively engaged in the conduct of Negro parishes, other clergy interested in the aims of the organization, nuns from various orders, Catholics from various points in the country present out of their interest, and hundreds of local visitors, white and Negro, Catholics and non-Catholic, clergy and laity.

The first days program, September 5, was under the sponsorship of the Industrial Department of the National Catholic Welfare Conference, Washington, D. C., and personally supervised by Linna Bresette Field Secretary.

The theme was "The Negro in Industry." The session opened with a large attendance of both white and Negroes, and among them were prominent Catholic persons, men and women, heads of Catholic Organizations or their representatives, teachers, clergy, nuns, social workers, employers, workers, and visitors.

Dr. Thomas W. Turner, President of the Federation said that he regarded the unique feature of this conference on industrial problems the bringing together of a committee composed of white labor union men and colored. "We believe," he said, "that this is the first attempt of our Catholic group to bring together those engaged in labor for the idea of having face to face discussions between white and Negro laborers over the attitude of whites toward Negroes in labor. We consider the beginning quite auspicous and look forward to expending this interracial phase in connection with future conventions."

It was pointed out that it is fundamentally wrong according to the principles of Catholicism to deny a man a decent wage or the opportunity to work because of race.

Mass Service Was Impressive

Sunday morning, September 6 the most awe-inspiring and enobling feature of the entire convention was the beautiful inter-racial solemn convention High Mass which was celebrated at the St. Francis Xavier's Church on Grand and Lindell Boulevard by Rev. Stephen L. Theobad, colored priest of St. Paul Minnesota Assisting him were Rev Edward E. Cramer, Director General of Our Colored Missions, New York, who served as deacon and Rev. F. Mueller, Cincinnati, who served as sub-deacon. The church was used on the occasion through the hospitality of St. Louis University.

Preceding the Mass, a procession formed at St. Elizabeth's Parish, 2721 Pine Boulevard, host to the convention, and marched up Pine to Spring Avenue, then to Lindell Boulevard, where it was augmented by the clergy. In this procession led by the Boy's Band of St. Elizabeth's in uniform, were uniformed Catholic Knights and Ladies of America, the Knights of Columbus Zouaves.

White Friends of Colored Catholics, representatives of other organizations white and Negro, members of St. Elizabeth's Parish, delegates and visitors. They carried banners designating their organizations and states, and flags in papal colors. Joining the procession were the acolytes from St. Elizabeth's the officiating clergy in their vestments, the Bishop Johannes of Leavenworth, clergy from various parts of the country, many of the clergy from St. Louis University studying for the priesthood. Over five hundred persons participated in this procession.

Election Is Held.

Monday morning, the session opened at the People's Building with reports from delegates. Special reports were also heard, among which the report of the nominating committee.

Dr. Thomas W. Turner, President; G. W B. Conrad, First-Vice; Elmo Anderson, New York, National Organizer; M. C. Whitlor, Treasurer, St. Louis. Other officers remain unchanged.

Church-1931

Catholic

Amalgamated Journal
Pittsburgh, Pa.
OCT

NEGRO CATHOLICS APPEAL TO UNIONS.—The denial of the Negro's right to work and the white workers' "intolerant attitude, which has brought this about," were denounced by the Federated Colored Catholics of the United States, in one of 10 resolutions passed by that body at the close of the organization's convention, which has just been held in St. Louis.

The resolution calls for an appeal to be made to the national and international labor unions and to the American Federation of Labor "to use their influence to remove the discriminations against the Negro's right to work" and to the national and international unions 'to remove any discriminations either in their constitutions or practice against Negro membership in their unions'."

ORDAINED—The Rev. F. Joseph Faye, a Senegalese, of the Holy Ghost congregation, Paris, France, who has been ordained a priest by Cardinal Verdier, archbishop of Paris, at the cathedral of Notre Dame.

FULL FLEDGED PRIEST—The Rev. F. Joseph Faye, recently ordained by Cardinal Verdier, archbishop of Paris. He is one of the five native priests of the Senegal French Colony.

ANNUAL CONCLAVE OF FEDERATED CATHOLICS HELD OUT IN ST. LOUIS

Pittsburgh, Pa

Interracial Convention Solemn High Mass One of Outstanding Features As Delegates Representing 70,000 People Meet.

9-19-31

ST. LOUIS, Sept. 17—(ANP)—The seventh annual convention of the Federated Catholics of the United States, which met in St. Louis, Sept. 5-7, stands out pre-eminently as the most successfully written chapter in the history of the federation. It was attended by delegates representing 70,000 Negro Catholics affiliated with the federation, forty members of the clergy actively engaged in the conduct of Negro parishes, other clergy interested in the aims of the organization, nuns from various orders, Catholics from various points of the country present out of their interest and hundreds of local visitors, white and Negro Catholic and non-Catholic.

The keynote of the convention, which held its sessions in the Peoples Finance building, stressed the application of the principles of Catholicism as a solution for racial problems. One of the important discussions for example revolved around "The Negro in Industry" and resulted in the bringing together of a committee composed of white labor union men and colored workers, for the purpose of having face to face discussions over the attitude of whites toward Negroes in labor. It was pointed out by President Thomas W. Turner that it is fundamentally wrong, according to the principles of Catholicism, to deny a man a decent wage or the opportunity to work because of race.

Dr. Thomas W. Turner, of Hampton Institute, president and "father" of the organization which has grown to national proportions under his leadership, was re-elected for the seventh time. Other officers elected were G. W. B. Conrad, first vice president; Elmo Anderson, New York, national organizer; M. C. Whitler, treasurer, St. Louis. Victor H. Daniel made the report on Cardinal Gibbons Institute, Ridge, Md., of which he is principal.

In his annual address Dr. Turner attacked meager opportunities accorded the Negro Catholic in education, practice of religion and training for the priesthood.

One of the outstanding features was the inter-racial solemn convention high mass which was celebrated at the beautiful St. Francis Xavier's Church by Rev. Stephen L. Theobald, colored priest, of St. Paul, assisted by Rev. Edward E. Cramer, director-general of Our Colored Missions, New York, who served as deacon, and Rev. A. F. Mueller, of Cincinnati. Preceding the mass a procession formed at St. Elizabeth's parish, 2721 Pine boulevard, host to the convention, and marched up Pine to Spring avenue, then over to Lindell boulevard, where it was augmented by the clergy. In this procession, led by the boys' band of St. Elizabeth's in uniform, were uniformed Catholic Knights and Ladies of America, the Knights of Columbus zouaves, White Friends of Colored Catholics and representatives of other organizations, white and Negro members of St. Elizabeth's parish, delegates and visitors. They carried banners designating their organization and their state and flags in papal colors. Joining the procession were the acolytes from St. Elizabeth's, the officiating clergy in their vestments; the Bishop Johannes of Leavenworth, clergy from various parts of the country, many of the clergy from St. Louis University and young men studying for the priesthood at St. Louis University. Over five hundred persons participated in this procession.

The church was filled even to standing room and hundreds of persons lined the street, unable to enter the church and could only hear the beautiful singing of the mass by the choir of St. Elizabeth's, under the direction of Mr. E. C. Grady.

The sermon was preached by Rev. John R. Gillar, S.S.J., Baltimore. The subject was "The Catholic Church Accepts the Negro's Challenge."

Sunday night the open mass meeting was held at the St. Louis Uni-

versity auditorium, open to Negroes on this occasion through the courtesy of Rev. R. S. Johnson, S.J., to Father Markee, of the same order. Father [illegible], as president of the univ[illegible] the address of welcome, [illegible] speaker of the evening was [illegible]oduced. Rev. Stephen L. Theobald one of the three Negro priests in t[illegible] United States, received a storm of [illegible]plause when he arose to address [illegible]ne audience. Naturally retiring, almost shrinking from public gaze, his address on "Our Houes and Aspirations," was tremendous.

Standing on the platform by the St. Louis University president, he went into the question of closed doors in Catholic universities, referring specifically to St. Louis University with such diplomacy, truthfulness, such simple straightforward facing of the issue as to be awe-inspiring. The silence in the auditorium, as in cultured tones and refined language he spoke of embarrassments, humiliations, discriminations, was tensely dramatic. Rev. Vincent A. Dever, Philadelphia spiritual director of the Philadelphia chapters, made the closing remarks, emphasizing what Father Theobald had said.

Sunday night after this meeting a smoker was given at St. Elizabeth's for the delegates, clergy and friends.

The Catholic press and literature was presented by Hazel McDaniel Teabeau, assistant editor of the Chronicle, the official organ of the Federated Catholics of the United States,

The states represented in the convention were Massachusetts, New York, New Jersey, Virginia, Washington, D. C.; Maryland, Wisconsin, Minnesota, Pennsylvania, Ohio, Indiana, Kentucky, Illinois, Texas, California, Louisiana, Missouri, Arkansas, Tennessee, Alabama, Georgia, Kansas, Oklahoma, Nebraska, Mississippi. Two colored nuns from the Sisters of the Holy Family, four colored nuns from the Oblate Sisters of Providence and Baltimore, twelve or more Oblates from St. Rita's in St. Louis, and Normandy, Mo.; two Trinitarian Sisters from Newark, N. J.; two sisters from the parish of St. Benedict the Moor, Milwaukee, Wis.; two sisters from Cairo, Ill., and many nuns from the various Catholic colleges and hospitals in St. Louis were in attendance at every session. Never before have there been present at the convention of th federation sisters in such numbers. Their presence is significant of the spiritual, religious, Christian motive underlying the cause of the Federated Colored Catholics of the United States.

The next meeting of the convention is to be determined by the executive committee meeting, to be held in Washington in January.

Among the many speakers were Rev. Francis J. Gilligan, St. Paul Seminary; James A. Jackson, Department of Commerce, Washington, D. C.; John T. Clark, St. Louis Urban League; Father John LaFarge, editor of Catholic America; Rev. R. A. McGowan, social action department of N. W. W. C., Washington; Dr. Thomas E. Purcell, K.S.G., Kansas City; Dr. Arthur G. Falls, Chicago; Dr. Jack Gray, St. Louis, president of the local chapter, and Bishop Johannes.

Members of the hierarchy from most of the archdisces and dioceses in the United States and the bishops of British Honduras sent blessings to the federation.

Chicago Defender 11/8/31

Philadelphia 11-8-31 Chicago Defender

ORDAINED—In the ancient and historical cathedral of Notre Dame, Paris, France, Joseph Faye, Senegalese churchman, was ordained priest by Cardinal Verdier, archbishop of Paris. The new priest is shown at the right of the cardinal, who is wearing the mitre and bearing the crosier of his high office. M. Diagne, undersecretary of state for French colonies, was present at the impressive ceremony.

Church - 1931

Catholic.

Catholics Close Big Annual Session in Missouri City

ST. LOUIS, Mo., Sept. 11.—The Federated Colored Catholics of the United States, which closed its seventh annual convention here Monday night, made history. It made history for itself as a high and important unit of Catholicism, and made it none the less as a powerful agency in the Race's struggle for equality. The central idea of the convention was education. It was in the speeches, in the discussions, in the air generally and found its impressive expression when Rev. Father Stephen L. Theobald of St. Paul, educated at St. Paul seminary, appeared as celebrant of high mass at famous St. Francis Xavier church, Grand and Lindell.

Within the chancel sat his grace Archbishop John J. Glennon, surrounded by the authorities of the church. The venerable cathedral was packed beyond comfort, while thousands on the outside were unable to observe the historic scene.

Parade Attracts Thousands

The parade to St. Francis Xavier from St. Elizabeth's church was a sight of magnificence even for St Louis, a city famous for parades. In the line, led by Prof. T. W. Turner of Hampton, president of the convention, escorted by the Catholic Knights of America, were hundreds of delegates, nuns, sisters and hundreds of priests, white friends of Colored Catholics and Archbishop Glennon himself.

No previous convention has even approached this one from the standpoint of attendance, personnel, program and co-operation of white and Race Catholics, local clergy and non-Catholics.

In spite of the depression, which greatly affected attendance at conventions this year, there were present delegates representing 70,000 Catholics in 50 different parishes in the United States. Though there are about 250,000 Race Catholics, all the parishes are not yet affiliated with the federation.

Representation Universal

Clergy, nuns interested in the federation, official delegates and interested Catholics representing no particular chapter came from Illinois, New York, New Jersey, Washington D. C., Maryland, Michigan, Minnesota, Iowa, Wisconsin, Ohio, Kentucky, Indiana, Georgia, Alabama, Texas, Louisiana and Kansas.

Thirty-five visiting clergy representing parishes or actively interested in the Negro apostolate and interested clergy in St. Louis gave dignity to the sessions rarely seen in conventions. Two Negro nuns from the Sisters of the Holy Family, New Orleans; four Oblate Sisters, the oldest Race sisterhood, Baltimore; two white nuns from Milwaukee, two Trinitarian Sisters from Newark, N. J., 10 or more Oblates from St. Louis and many white nuns from various Catholic schools in St. Louis attended all the sessions, adding spirituality by their presence.

Industry Discussed

The first day's program was under the joint sponsorship of the industrial department of the National Catholic Welfare conference, Washington, D. C., and the interracial committee of the federation. The theme was "The Negro in Industry," and it was attended by white employers, social workers, economists and teachers.

A notable session was held at St. Louis university, whose president, Father Robert S. Johnston, delivered a stirring welcoming address. Father Theobald made a plea for the open door to members of the Race in every Catholic school in the university, especially naming St. Louis university as one of the great colleges of Catholicism that no longer should be closed to any people in this enlightened day.

An address of unusual breadth was delivered by Rev. John La Farge, noted associate editor of America, organ of Catholic progress.

The annual sermon was preached at St. Francis Xavier by Rev. John T. Gillard of Baltimore. He read from Paul and took as his subject "The Catholic Church Accepts the Negro's Challenge." It was a stirring appeal for brotherhood and absolute equality and comradeship in the entire Catholic dominion.

For Catholic Action

The purely Catholic session was held Monday afternoon, when the activities of the church were surveyed and reported on. Dr. Arthur C. Falls of Chicago spoke on "Industrial and Social Problems" and made a sound and scholarly presentation of that phase of Race life. Hazel McDaniel Teabeau, brilliant young leader of Catholic action and assistant editor of the Chronicle, spoke with unusual informing power on "The Catholic Press and Literature."

At the interracial luncheon 250 Catholics and non-Catholics attended. The closing event, the convention dance, was held at St. Louis university gymnasium on Lindell Blvd and was an affair of great social success. Catholic St. Louis, led by Father W. J. Markoe, pastor of St Elizabeth's and editor of the Chronicle, supported the convention by every encouragement, financial and moral, and by attendance on every session. The convention was the most highly successful biracial gathering ever held in this city.

Turner Re-elected

Prof. T. W. Turner was re-elected president of the federation. Mr. Turner thought the industrial session one of great importance. On this point he said:

"A unique feature of this conference on industrial problems at the seventh annual convention of the Federated Colored Catholics was the bringing together of a committee composed of white and black labor union men. We believe that this is the first attempt of our group to bring together those engaged in labor for the idea of having face-to-face discussions between white and black laborers over the attitude of whites toward the Negro in labor.

"We consider the beginning quite auspicious and look forward to expanding this interracial phase in connection with future conventions."

CATHOLICS FIRST ORGANIZED FOR ACTION IN 1917

Norfolk Journal

Have Labored For Fuller Recognition Of Race

J Lincoln

What and who are the Federated Colored Catholics of the United States? This question is asked frequently as news from this organization reaches the public, and especially at their convention time.

The organization, according to its own declaration contained in the Sept. 1931 issue of its official magazine, This Chronicle, is "a federation of colored Catholic parishes and societies," and its prime objective is to unite all colored Catholics "for the purpose of national Catholic action in all its phases."

4-12-31

The first convention of the Federation Colored Catholics of the United States was held at St. Augustine's Catholic Church in Washington, D. C., in 1925, but according to an historical sketch by H. M. Smith, the actual beginnings of the organization may be traced back to the year 1917 when Dr. Thomas W. Turner, then professor of biology at Howard University, called together a group of friends, all practical Catholics, and laid before them the proposition of the colored people in the Catholic church.

Against Extension of Prejudice

As a result of this first meeting a small group banded themselves together with the object of getting those in authority in the church more acquainted with the conditions and desires of colored Catholics. They conducted a rigorous letter-writing campaign for two and one-half years under the name of "The Committee Against the Extension of Race Prejudice in the Church."

In 1919 the original group increased its numbers to 25 and changed its name to the "Committee for the Advancement of Colored Catholics," and continued its program of letter-writing and appealing to the Catholic press.

Before the first national meeting, colored Catholics, through the two voluntary committees, had come directly to the attention of the Papal Delegate, the Cardinals of the church, and others of the Catholic Hierarchy, and in every case, in the words of the Federation's historian, "the response was most favorable, showing that those high in authority were not in sympathy with any condition that deprived any Catholic from enjoying all that the Church had to offer. . ."

The convention of 1925 brought a large number of delegates from the principal cities of the East and the Middle West and the sessions became a clearing house on the conditions of Catholics in the different cities represented. At this meeting the present name of the organization was adopted.

Other annual meetings of the organization have been held in New York, Cincinnati, Baltimore, Detroit, and the 1931 session has just closed in St. Louis.

Outstanding Speakers

Among outstanding speakers before the conventions have been His Grace, the Most Rev. Michael J. Curley, Archbishop of Baltimore; Senator David I Walsh, Massachusetts; Rev. John LaFarge, associated editor of American Catholic magazine; Rev. Robert S. Johnston, resident of St. Louis University; and Victor H. Daniel, principal of Cardinal Giggons Institute, Ridge, Md.

Delegates of the Federation have been received by the Papal Delegate to the United States, the official representative of the Pope; and the work of the organization has been given much space and favorable comment by The Osservatore Romano, official organ of the Vatican.

At the 1928 convention the first interracial conference was held, through the assistance of the National Catholic Welfare Conference, white, and this interracial project has been continued as one of the more important parts of the convention as it tends to develop that better acquaintance among Catholics of both races which is one of the aims of the Federation.

Not only does the Federation concern itself with strictly religious and church problems, but it turns its attention to the everyday living problems of its groups. In its "platform," which it made public last year it states as some of its desires the following:

Interested in Everyday Life of Negro

"We wish to earn a decent livelihood, free from interference based upon merely racial attitudes.

"We desire such opportunity to extend to all legitimate forms of gainful employment to include adequate means of self-improvement through credit, housing facilities, recreation, and all other public utilities.

"We wish Catholics to insist on the sacredness of human life. We condemn every violation of the law in the taking of life, no matter what the crime.

"We wish Catholics to take the lead in helping our countrymen rid themselves of the habit of giving contemptuous nicknames to any racial or national groups.

"We wish all our fellow-citizens, without exception, to be freed from obsession that Negro progress is harmful to American civilization, ... and to recognize that the good of one group is the good of all.

"We do not wish to be treated as a 'problem', but as a multitude of human beings, sharing a common destiny, and the common privilege of the redemption with all mankind."

DR. TURNER CHALLENGES CHURCH TO DEVELOP NEGRO PRIESTHOOD

Norfolk Journal & Guide

Neither Morals Nor Science Show Need For Limiting Children, Hampton Biologist Declares

Norfolk, Va

ST. LOUIS, Mo.—Birth control, labor conditions, the development of a "native" clergy, and education, as these touch the lives of colored Catholics in the United States were treated—in spots quite critically—by Dr. Thomas W. Turner, president of the Federated Colored Catholics of the United States, in his address at the annual convention which closed here Monday.

12-31

Dr. Turner used as guideposts for his talk the four recent pronouncements of the Pope on the subjects he discussed, and in his dealing of birth control, he gave the first official attention to the subject that has been afforded it by Negro Catholics. In his discussion of education and the clergy he enlarged upon two problems which he has laid before each of the previous meetings of the organization.

The convention opened on Saturday with a series of meetings on labor sponsored jointly by the Federated Catholics and the National Catholic Welfare Council, followed on Sunday by an interracial mass and a procession of Catholic clergy and organization. The mass was sung by Rev. Stephen L. Theobald, Negro priest of Minnesota.

"The first Catholic bishop consecrated on the continent of North America was a Negro," Dr. Thomas W. Turner, president of the Federated Colored Catholics, said in his annual address to his organization;" and there have been several others in the United tSates, some of high ecclesiastical rank, whose racial identity has not been universally acknowledged, but who were generally known to be partly Negro."

The main speakers at the labor session were James A. Jackson, U. S. Department of Commerce, who spoke on "Industrial Education as a basis of Commercial Progress;" John T. Clark, of the St. Louis Urban League, on "The Economic Status of the Negro;" Donald Marshall, director, personnel division of the Ford Auto Company, on "Wages of the American Negro;" and W. F. Rohman, finance expert, on "The Credit Union."

Interracial Roundtable

A unique venture on Saturday also was the roundtable on the "Negro in Relation to Trade Unions" in which both skilled colored and white workers took part.

Declaring that no period in the 2,000 years of Christian history has been more deeply marked by such striking contrasts in the daily lives and conduct of those who profess to be followers of the Savior, Dr. Turner asserted that "our spiritual, moral, and ethical poise has become disturbingly unstable."

"Our sense of essential and lasting values among human relationships has reached a very low plane," he continued. "We are torn asunder mentally in every part of the land with an officious impulse to reform and regulate the affairs of our neighbors without showing the least concern about the inconsistencies of our own conduct.

"Our emotions are stirred to fever heat and to violent resentment over such simple questions as to whether one's asquaintance shall eat and drink according to his own intelligent will or according to the patent nostrums of some self appointed guardians of morals and manners; whether he shall live on the right or the left side of the street; whether he shall dwell on an improved street or remain in a dark and dingy alley; whether he shall ride on the front or on the back of a public conveyance; whether he should enter church by the front or the side door; and when once within, whether he should sit in the gallery or in some other space, marked off without his knowledge or consent.

"These are mostly frivolous annoyances," Dr. Turner pointed out, "but at times this mental state takes on a more serious and tragic aspect; it becomes more ruthless and cruel. It wages open warfare upon helpless and unsuspecting neighbors who seek to work in order to surround themselves with the necessities of existence, who seek to enrich their intellectual and spiritual lives by attending schools and colleges, or to improve their physical conditions through superior health and recreational opportunities."

"Unholy Reactions"

Set "against these unholy reactions," however, there are recent words of the "Supreme Pontiff" and the philanthropies of generous people, the speaker explained.

"The recent plea of the Pope in his Quadragesimo Anno," he said, "gives us the firmest foundation possible for constructive and permanent reforming of present day social attitudes, for the only condition recognized as a control is right and justice."

Criticising the easy yielding of the priests and church leaders to the demand of the dominant crowd opinion, Dr. Turner observed that "the Holy Father recognizes the fact that the clergy as well as the laity have too frequently yielded to the inordinate demands of a selfish and boisterous multitude from which no age has ever been free,—a multitude whose affiliations with a Christian church is contingent upon their finding a so-called leader who will interpret the gospel, spiritually as well as economically, to suit their immediate desires and inclinations."

Condemns Birth Control

In condemning the theory of birth control, Dr. Turner could draw not only on his church doctrine but also on science, as he is head of the department of biology at Hampton Institute, holds the degree of doctor of philosophy in that subject from Cornell University and is a member of all the leading scientific societies in his field.

"The Church calls our attention further to the forces at work among us which are tending to weaken our moral living and to bring about a total disintegration of our family and social life," The speaker said, the menace of divorces, and of easy-going, hapless marriages is now enhanced by unnatural family limiting devices which the advocates designate under the misleading name, birth control. The practice as proposed is birth suppression rather than birth control and is based upon no sound reasoning either in the field of morals or biology.

"The unequivocal position of the Catholic Church is well-known by all, and the recent Encyclical has made deep impressions upon persons without regard to denominational leanings. The importance of the matter in connection with our family life and growth urges me to turn the attention of this group especially to a reconsideration of a few facts.

"Certain economical and biological observations which are not usually emphasized might be given some little prominence here. If we rely upon data taken from the Biological Records, the only logical reason, which we may call up to justify the artificial control of births and thus of population, is that by such control we might prevent the increase of population from outstripping the increase in means of subsistence so far that famine and misery would surely result therefrom.

"Any other reason, for family limitation, would be unnatural,—to put it most mildly. How does the population distribution in the United States warrant this artificial interference with nature?—With the life history of the people?

U. S. Not Overpopulated

"In the little kingdom of Belgium there are 680 people per square mile of area. In England the mean distribution is 764 per square mile. Germany 355 people, and in Italy 344. While in the United States the distribution is only about forty people per square mile.

"Such figures of mean or average distribution give no idea, of course, about the crowded conditions of certain urban localities, as is found in the large cities, but a comparison of figures from Old World countries with those of our own shows that there is not the slightest warrant for the propaganda of birth control in the United States, from the standpoint of population increase, notwithstanding the fact that a saner social program which will enhance the interests and values of the rural dweller, which will stabilize his living there, and at the same time will tend to delay city crowding, must be developed.

"With some kind of an educational social program, that tends to make for an equalization in the distribution of population, the falacies of this propaganda will not be long hidden from the people. As a matter of fact from any reasonable basis of calculation the time is very remote when this country shall be confronted with a menace of over-population, for we are now among the scantiest in population of the larger countries of the world.

Dr. Turner said a word of congratulation was due to Rev. John LaFarge one of the editors of America magazine, for throwing light on the falacies of birth control, and especially as it concerns the Negro,. In an trticle in Opportunity (June 1931) in answer to a previous dissertation Rev. Mr. LaFarge write.

Whites Could Limit Negroes

"State control [of birth] is actively urged by the birth control advocates; and in the condition under which the 'tenth man' [the Negro] lives it will mean that the dominant [white] group will definitely determine, by such [state] intervention the establishment of what the dominant group considers as the optimum number of the Negro race. . . . Birth control is the forging of the tightest kind of shackles for the Negro race in the United States."

In other words, according to Rev. Mr LaFarge, the power to control and limit would also be the power to destroy.

Speaking of the paucity of a "race clergy," Dr. Turner emphasized that because the Church had not increased the number of Negro priests "as means of translating, the zeal of the missionary into permanent race progress . . . .the Negro Catholic is at present standing on the brink of spiritual disaster."

The speaker said that although there was record of annual increases of Catholic conversions and baptisms, there was no evidence of aggregate numerical increase, and "very little evidence of increasing opportunities to acquire Catholic preparation to fit for the civil and social duties."

"We are in a state of terrible confusion," he asserted, "as we face the situation. Only four or five native or race clergy in a population of 12 millions go far to explain the static condition of Catholic Negro affairs throughout the land, especially as there is not a single Negro clergyman working anywhere below the Mason and Dixon line where nine-tenths of the Negroes live.

Dr. Turner pointed out that at present the question of education beyond the elementary grades for Catholic youth was of great importance. He told, hopefully, of what is being done at the present time in institutions like the Cardinal Gibbons Institute, and of the interest which was being aroused in Catholic circles in regard to the fact that some Catholic schools do not admit people of color.

He particularly stressed the fact that education was also needed along interracial lines, whereby white Catholics will get a chance to become sufficiently intimate with Negro Catholics for the common good of all.

Q. Have any colored persons been canonized by the Roman Catholic church?

Telegraph

A. The best known of the black saints is Benedict of San Uhiladelphio, Italy (Benedict the Moor), who was born a slave of Ethiopian parents and became a Franciscan priest and finally a superior of a monastary at Palermo. He was born in 1526 and died in April 1589. The Roman Catholic church canonized him in 1807. Twenty-two natives of Uganda—all Negroes—were canonized in June, 1920. Their King Mounanga, put them to death in May, 1886, for practicing the Catholic faith.

12-31

Church - 1931

Church of Our Lord Jesus Christ

Twelfth National Convention of The Church of Our Lord Jesus Christ Closes at Refuge Church

New York

Bishop R. C. Lawson, Founder, Presides Over Most Significant and Most Successful Session; Hundreds Added, Two Are Ordained

With the adjourning of the night session on Tuesday, September 8, the twelfth, most significant and most successful National Convention of the Church of our Lord Jesus Christ came to a close, with great rejoicing over the fact that substantial victories were won in the Cause of Christ.

By and large, this convenion was the most successful because of the immediate results registerd. The church organization, in its national scope, was more thoroughly coordinated and strengthened. Furthermore, as is always the case when the outlying districts are brought into intimate touch with each other, and in direc contact with headquarters confidence was greatly increased, fellowship was the more fully enjoyed and the morale was notably improved.

This convention was significant because it afforded many convincing proofs of a very real need on the part of people for the Full Gospel as well as desire to forsake tradition and follow truth. In this spirit, one hundred and twelve persons were baptized during the convention in the Name of our Lord Jesus Christ. Moreover, there was the happy augury of greater days of more remarkable growth and still more far-reaching and enduring usefulness Not the least assuring and promising fact was the report of the accession of prominent persons and a large number of members of the old-line denominations who were duly baptized in the Name of the Lord Jesus Christ and who have either been filled by or ar tarrying for the Baptism of the Holy Ghost.

In the totality, there were many precious outpourings of God's Spirit as healing ministrations were given to hundreds of sick and afflicted persons, and as the Gospel was effectively and instructively preached with power and conviction, the while men and women and even children, reverently surrendered themselves in worship and in songs of praise to the glory of God.

Speaking on the subject "Making the Crooked Straight" and using St. Luke 13:13 as his text, Elder Smallwood Williams of Washington, D C., delivered an able, well developed sermon a the morning services held on Sunday at the Refuge Church of Christ, 56 West 133rd street; Elder S. C. Johnson of Philadelphia, Pa., followed the speaker and made amplifying remarks on the same text with driving force and telling effect Bishop R. C. Lawson, the pastor preached at the night services on the subject "Rejecting the Counsel of God" with St. Luke 7:30 as his texteral basis. His hearers were edified as their very souls were stirred as the bishop, with charactertis power, commanding eloquence and admirable zeal, emphasized the blessings which ar unto those who obey the counsel of God and, by the same token, the sufferings and worse which those who disobey the counsel of God bring on themselves.

Elders Henry Jones and Moses Simms, two thoroughly trained young men, graduates of Refuge Church Bible Institute, were ordaind and given orders after having creditably passed a difficult public examination before the convention in full session and in the presence of manyvisitors and friends.

C. M. E.

Church - 1931

The Publishing House of the C. M. E. Church is its greatest asset from a business stand-point. Day and night here in Jackson, our force is on tip toe, and the click of Linotypes and the roar of presses can be heard. We do not boast of the largest and finest Publishing House among Negroes, but we take pride in pointing to a $75,000 plant out of debt and declaring a dividend, though small to the worn-out preachers, their Widows and Orphans.

Christian Index

We take pride in saying that not one dime of General Funds, or one cent of money collected from the field goes to support the Book Concern. All salaries of the Book Agent, Manager; the Editor of the Christian Index, the Editor of the Western Index and all wages are paid by the House itself. Dr. H. P. Porter, our present Book Agent dreamed it could be done. The Church should salute Dr. Porter for this unprecedented feat among Negro Methodists.

2-9-31

If your Book House is to be a further credit to the Church and Race, it must have the backing of every Bishop, every Elder and every Pastor together with the lay members.

We have a lot of "publicity hounds" in the church who want the Christian Index to keep them before the public eye and we have checked up on some of them. Five of our biggest preachers allow their Sunday Schools to use literature from foreign concerns, two of them saying that it is not "graded high" enough. Investigation shows that these two pastors cannot pass a high school examination. A few of our Bishops even get their printing done at foreign concerns, and three of our Colleges, yet they want to use The Index to ask support for their projects, 'Ye God's and Little Fishes."

Jackson, Tenn.

We want, as Editor, to say in the plainest language possible that any C. M. E. preacher high or low, who does not give his own House the first call on his business is a slacker and a traitor to his church. We can't build up a great concern when we are being stabbed in the back by those who draw their living from the church.

Church—1931

C.M.E.

The General Board in Jackson

The General Board of the Colored Methodist Episcopal Church was called to order May 6, 1931 at 10 a. m. in the beautiful St. Paul Church, by Senior Bishop R. S. Williams. This being the first meeting of the Board in the new quadrennium a large number of visitors was on hand from nearly every state where Colored Methodism is known and much interest was manifested in the proceedings. Christian Index

All our Bishops were on the Bench at the opening, but there seemed something tragic and hearts were heavy as we looked at Bishop Cleaves empty seat next to Bishop Carter, for good Bishop Cleaves had gone on the Great Adventure. Bishop Isaac Lane in his 98th year, growing more feeble each day, but strong in faith and the love of God, was there and his presence was a benediction to the gathering. 5-14-31

After the devotional service ending with Holy Communion the General Board was organized for the quadrennium and Prof. W. A. Bell, Secretary of the General Conference was elected Secretary of the General Board.

The General Board is composed of one representative from each annual conference who may be either preacher or layman, nine lay representatives at large, the General Officers and the Auditing Committee which consists of three. The General Superintendents are members ex-officio. From this group all departmental boards must be made. These departmental boards review the work of the several connectional officers and make report to the General Board which O. K.'s or criticises. All disputes misunderstandings and controversies between departments, all irregularities, and all financial matters are referred to this board, and its decision in the interim of the General Conference is final. It is not a legislative body but it is with the Bishops, the Executive Arm of the General Conference. Jackson, Tenn.

JACKSON ENTERTAINS

Jackson is the birthplace of the C. M. E. Church and it has been several years since that city has had the honor and pleasure to be the host of the General Board. Bishop Hamlett who presides in Tennessee, where he was born, created a Committee on Entertainment which in turn elected Prof. Geo. F. Porter as Chairman on homes, transportation, courtesies, etc., and Dr. H. P. Porter, Chairman of the Banquet Committee and Director of Entertainment. The members of the Executive Committee, Drs. W. M. Gladden of Liberty, E. L. Strong of Saint Paul and J. B. Brooks of Lane worked like beavers and to a large degree the fine service of these men made possible the pleasant session. Prof. G. F. Porter and Dr. H. P. Porter were on the job night and day for a week and left nothing to chance as regarded entertainment. When they reported "Ready" to Bishop Hamlett it meant "Ready." Entertainment was absolutely free, automobiles were at the service of each delegate and visitor, dinners, dinners, dinners every where in addition to regular meals and the Mayor of Jackson gave the city over to the C. M. E. Church for two days. It seemed that the Book Agent and the Financial Secretary owned the city from the way the slightest wish of a delegation or visitor was gratified. To cap the climax a banquet was served to over 250 persons on Wednesday night in the Lane College dining hall. The matron, Mrs. Robbins, was at her best and that banquet equalled the one at Collins Chapel a few years ago when that famous Church served a fried half spring chicken to each delegate, along with the trimmings that go to make up a dinner. All visitors declared that Jackson was an ideal city for hospitality and voted Dr. H P. Porter, Secretary G. F. Porter, the pastors and Bishop J. A. Hamlett past "Grand Masters of Hospitality."

REPORTS

The Board of Finance, presided over by the Senior Bishop, held its session Wednesday afternoon and Prof. G. F. Porter made his report. In transmitting his report the Secretary said:

> "We need not remind you that we are passing thru a financial epoch very unusual, and that we have been able to pull thru without any denominational calamities is very remarkable, and God, our Heavenly Father, is to be praised. We have had, and are having, in all sections of our church the problems of drouth and unemployment, which have hampered us much; but some of our annual conferences, as this report will show, have put forth Herculean efforts to main- the efficient operations of the General Church. To these loyal, faithful, and energetic souls, on behalf of the General Church, we hereby express our profoundest gratitude."

Last year was the leanest, financially, the Church has ever known, yet through economy and the strictest business methods on the part of Prof. Porter, the Church has a cash balance of nearly $60,000. Over $40,000 represent the cash held by him for the Publishing House. The Church has no more capable business man than Geo. F. Porter. There are no loose methods in his dealing and for every expenditure of money there must be some authority calling for it.

The Publishing Board, presided over by Bishop C. H. Phillips next held its session and Dr. H. P. Porter, the Book Agent, made his report. It will be remembered that when Dr. Porter took office the Book Concern was drawing a subsidy from the General Funds amounting to thousands of dollars per year. Dr. Porter believed that the Book Concern should stand on its own legs and asked that the subsidy be withdrawn and the House run by its own merit. This was done. Of course Dr. Porter could not foresee the business depression which has hit all concerns and he has had to spend some sleepless nights trying to make ends meet without those thousands coming from the general church as was the method for 40 years past. He did it and reported all salaries paid, all machinery bills paid and no debts except current quarter's paper bills, etc. He had a cash balance of nearly $1,000. In addition the House declared a small dividend to the Superannuated Preachers Department and still another to the amount of hundreds of dollars, in the form of supplying the preachers of certain classes the church periodicals free of charge. The Book House also supplies our Foreign Missions free of charge and Sunday Schools in certain sections of the drouth stricken areas. Dr. Porter has succeeded and deserves the "Well Done" of a grateful people. A large volume of business was done and we expect to increase it to a round $100,000 this year.

The Board of Sunday Schools was next to report. Bishop R. A Carter presides over this board and Dr. J. A. Martin, the Editor of the Sunday School Literature is the Executive Officer. Dr. Martin made a splendid report covering the work of Religious Education and showed much progress in the development of Leadership Training Schools in the Church. The Department has employed the Rev. J. O. Myers, a graduate of one of our largest universiteis in the North and a man who majored in Religious Education to set up these schools all over the Church. A Committee on Curricula will soon give its report. This work of Dr. Martin's department is accredited by the International Council of Religious Education of which the C. M. E. Church is an affiliate. We do not think the Negro Church has any man in it superior to Dr. Martin when it comes to the matter of Sunday School work and insisting that the teachings of Jesus be lived. Dr. J. A. Martin on the Episcopal Bench of the C. M. E. Church would give the race another Bishop Turner. The new year promises to be the best for Sunday Schools in our history.

The Board of Missions with Dr. J. H. Moore as Secretary and presided over by Bishop R. T. Brown held its session next. Dr. Moore read his report which showed the Secretary to have been on the job 365 days in the year. Because of the deficit in the General Funds collections and

the economic conditions over the country the report was not what Dr. Moore desired it to be. Dr. Moore is a man who has given the church years of conscientious service and is not outranked by any Secretary of Missions in the Negro Methodist Churches. He is popular every where and is in line for even greater service. In transmitting his report Dr. Moore said:

"It is needless to say that the Missionary Program of the C. M. E. Church is too vague and indefinite to meet the demands of an orthodox Church. Her agencies, and too often her agents are too passive. Definiteness and progressiveness are the marching order of the now-a-day-church. Without an evangelistic program but little can be accomplished. Prayer and work without ceasing must characterize the living Church. We have done some good here and there in our field of activity with apparently no Missionary goal in view. In too many instances just exploiting territory, instead of proceeding according to a definitely drawn program to which the entire church should be effectively committed. This great need finds expression in the paltry sum of money raised annually for the support of churches and missionaries on the field, the poor consideration given our Foreign project, and antiquated church spirit in many places.

THE M. E. CHURCH, SOUTH

"The action of the M. E. Church, South, in reducing from time to time. its Missionary appropriation to ours, may be expressive of some doubt of the benefit being derived from it. They are desirous of seeing some outstanding indications of the use to which we are putting it, and of a more substantial sign of cooperation upon our part to make it serve the purpose for which it was given. They are anxious to place their interest where appreciation will be expressed in terms of cooperation and self determination. If that place should be the C. M. E. Church, they will be happy to bless the race through that channel. If these signs fail, I fear that their contribution to our race will become general. I sound this note. Let us take warning therefrom."

The Board of Conference Claimants, with Bishop C. H Phillips, presiding and Dr. T. H. Copeland, Secretary, reported next. Dr. Copeland reported approximately $12,000 in cash and securities and the board now striving to interest the Church in a million dollar endowment fund. Year by year the claimants are increasing and the heavy mortality of the past five years among our preachers has taxed heavily the resources of the board.

The Epworth League Board with Bishop Cottrell presiding and Dr. C. L. Russell as secretary was next in session. The Secretary reported progress in his work. The editor regrets that the Secretary did not give us a copy of his report so that we could give the Church some observations on the work.

The Board of Evangelism with Bishop J. C. Martin, presiding and Dr. J. M. Reed as Secretary, next held its session. Dr. Reed durnig the first year of his incumbency has been hard at work. His report shows labor in eight states, 332 sermons preached, nearly 700 added to the C. M. E. Church and the Revival fires burning every where. Dr. Reed is in demand all over the Church and his department through the accredited evangelists is rendering the Church great service. The Church has its eyes on Reed and has his number for future reference.

The Board of Church Extension was the last of the Departmental boards to report. Bishop J. W. McKinney presides and Dr. W. M. Womack is the Secretary. Dr. Womack's report showed activity from one end of the church to the other. The secretary had travelled over 10,000 miles helping to plant C. M. E. Churches and giving aid to those in financial trouble. Dr. Womack faces the task of collecting unpaid loans due the department amounting roughly to $100,000. Most of these loans were made in Dr. Stout's time. The opinion of the Board is that all churches that owe the department should pay their debt or at least pay the interest. Dr. Womack and his department can not help needy churches unless those which have borrowed money pay what they owe. The Board has a half dozen projects going at present and at least $50,000 is needed this year to finance several churches in danger of being foreclosed. We ought to find 50,000 C. M. E.'s who will contribute $1.00 each to the Board of Church Extension.

Church -1931

Congregational

CLEVELAND MAYOR APPEARS ON CHURCH ANNIVERSARY PROGRAM

Defender 10-17-31

By GORDON H. SIMPSON

CLEVELAND, Ohio, Oct. 16.—The 67th anniversary of the founding of Mount Zion Congregational church and the sixth anniversary of the pastorate of Rev. Russell S. Brown were observed jointly this week with a series of meetings participated in by many prominent citizens. Mayor John D. Marshall extended the greetings of the city of Cleveland to the church paid a glowing tribute to its pastor, Rev. Brown, for his religious and civic contributions to the life of the city.

Rev. M. F. Washington, Rev. Ernest Hall, Rev. R. M. Caver and Rev. C. L. Jefferson brought greetings from their churches and from the Interdenominational Ministers Alliance at the opening meeting last Tuesday evening. The principal address was delivered by Rev. Wilbur Page, pastor of the Union Baptist church, Cincinnati, Chicago,

A public reception was given for Rev. and Mrs. Russell Brown following the opening session and was attended by many prominent citizens of both races.

Councilman Payne Speaks

Dr. Dan Bradley, pastor, Pilgrim Congregational church, was the principal speaker Wednesday evening when Congregational night was celebrated. Visitors were present from many of the white churches of that denomination. Dr. O. L. Kiplinger, executive secretary of the Cleveland Congregational union, also spoke.

Civic night was observed on Thursday when Attorney Alexander H. Martin, candidate for judge of the municipal court and Councilman Lawrence O. Payne addressed the gathering. The local managers of insurance companies and representatives of the Lemuel Boydston post, American legion, also brought their greetings.

Rabbi Silver Pays Tribute

Rabbi Abba H. Silver spoke from his former pulpit when he addressed the literary night program Thursday. The church was formerly the home of the Temple congregation before being purchased by Mt. Zion.

On this occasion seven young poets read their poems. They were: Miss Ruby Baker, Miss Virginia V. Houston, Miss Gladys Mitchell, Miss Gwyeneldean Mitchell, Miss Margaret Suthern, Harvey Williamson and James H. Robinson.

Dr. Fred L. Hall, superintendent of Congregational Churches of Ohio, preached the anniversary sermon on Sunday morning.

Dr. Henry Curtis McDowell, missionary to Angola, West Africa, addressed the closing missionary rally Monday evening.

A luncheon was given for Rev. Brown and Dr. McDowell by the business and professional men of the city at the Phyllis Wheatley associa-

tion Monday at noon.

Rev. Russell S. Brown served as a member of the city council of Cleveland in 1929. He is a member of the board of trustees of Wilberforce university and active in the religious, education and civic life of Cleveland. The Mt. Zion Congregational church, of which he is pastor, is located at E. 55th St. and Central Ave. in the heart of the heavily populated section of the city.

Disciples of Church

Church-1931

NATIONAL MEET OF DISCIPLES ON MONDAY

8-21-31

Kansas City, Mo.

Opening Program Will Be Given by Local Church Folk

The program of the local church will open the national convention of Disciples of Christ which will open next Monday night, August 24 at Eighth Street Christian church, at Eighth street and Everett avenue. Between five hundred and a thousand persons are expected to attend the sessions. Dr. L. H. Herod, acting president of the denomination, will preside at the meetings. Dr. Herod now fills the place made vacant by Dr. Preston Taylor, who died last may.

Among the able speakers for the convention will be President J. M. Irvin of Jarvis college in Texas. On Saturday night, August 29, Madam Pratt, said to be an outstanding musician, who plays fifty different instruments, will give a recital at the Metropolitan Baptist church, Ninth street and Washington boulevard. A basket picnic will be given next Saturday from noon until 6 p. m. at the City park.

To Elect Officers

A president, several secretaries and field workers will be elected at the convention this year. Plans to augment the educational program of the church will also be made, according to the sponsors.

All business sessions will be held at the Eighth Street Christian church. Committee meetings and assemblies of women will take place in St. Peter's C. M. E. chapel, Eighth street and Oakland avenue. Banquets and recitals will be held in Metropolitan Baptist church. Rev. L. H. Crawford is pastor of Eighth Street Christian church.

Church-1931

Disciples of Christ.

Johnson City, Tenn. Chronicle
Friday, Aug. 28, 1931

Local Negro Is New State Pres. Of Convention

Elder S. Kenney Heads Tennessee Churches of Christ.

The state convention of Negro Disciples of Christ, convening at Johnson City this week, elected as its president Elder S. Kenney, of Johnson City, to fill the vacancy left by the recent death of Elder Preston Taylor. Other officers elected were: Elder Ira S. Ashe, of Knoxville, first vice-president; Dr. J. E. Walker, of Memphis, second vice-president; Mrs. J. E. Griffith, of Knoxville, secretary, and H. R. Ryan, of Johnson City, was re-elected treasurer.

The next annual meeting will be held at Mmphis.

By virtue of their elective offices, Elder Ashe becomes president of the East Tennessee District Conventions, which position Elder Kenney has held for the past three years, and Dr. Walker remains president of the Western District.

The business session of the convention ends Saturday with an auto excursion and sightseeing trip for the delegates and visitors.

Sunday a mammoth program is arranged for morning and night services. Elder S. Kenney will preach in the morning and Elder D. W. Bradley, of Rogersville, will preach at 3 p.m. At night Elder R. C. Maloy, the blind pastor and singer from Nashville, will preach.

NATIONAL CONVENTION CHURCHES OF CHRIST HOLDS SUCCESSFUL SESSION

Nashville Banner

9-18-31

FIFTEENTH ANNUAL SESSION HELD AT KANSAS CITY, KANSAS, AUGUST 24 TO 30, AT THE FIRST CHRISTIAN CHURCH

The Fifteenth Annual National Christian Missionary Convention was held at Kansas City, Kansas, August 24th to 30th, 1931 at the First Christian Church, corner 8th and Everett Sts. This church is one of the largest in Kansas City, and the pastor, Elder L. H. Crawford spared no pains in making every one welcome.

Nashville

Elder H. L. Herod of Indianapolis, Ind., the Vice-President, opened the convention with a high tribute to the founder and first president of the convention, the late Elder Preston Taylor.

On entering the church the first thing that meets your eyes is a large golden star, stretched across the rostrum, with the names of the late president and vice-presidents, with the following declaration and question: "These men have lit the Torch. Will you carry on?"

Before undertaking the business items of the joint executive committee, the convention paused to pay a tribute to their departed leader, whose strong personality inspired and directed the work of these Christian Conventions.

Preston Taylor was a born leader of men. He was known for his integrity and honesty. His word was as good as his bond. He was a man of great Christian faith and fortitude. His place of leadership was quickly recognized by both the colored and white races. As a business man, citizen and preacher, he enjoyed the full confidence of all who knew him.

Probably the most consequential single achievement of Preston Taylor was the organization of the National Convention of Christian Churches. This was fourteen years ago. It was an act of faith and born of prayer. He was greatly concerned for the future of his brethren in hundreds of small churches scattered across the country, lacking in leadership, unity, purpose and fellowship. He invited H. L. Herod of Indiana and W. H. Dickerson of Ohio to his home at beautiful Greenwood Park, Nashville. Here under the trees they talked and prayed over these things. Then they issued a call for a convention of churches. This convention met and organized in 1916. Preston Taylor became its first president. To this place of leadership he has been annually and unanimously elected these fourteen years. Under his direction this convention was incorporated. Upon his death, through his will, it became known that through this church corporation his life will be perpetuated through the years. He left his property for his brethren and his widow, Mrs. Ida D. Taylor, who possesses the same spirit and ideals of her illustrious husband, and it is her joyful purpose to "carry on" the business, putting the income into the work of the brotherhood as was the custom of Elder Taylor.

In a most unusual way Preston Taylor's personality dominated these annual conventions. It was a delight to watch him master these assemblies. His good sense, humor, repartee, poise, and fairness could quell the most violent storm. Long will his influence abide to give direction to this great body of believers as it progresses onward and upward.

And so, on April 16, under the shady oaks and amid the flowering shrubs of his own beautiful Greenwood cemetery his body was laid to rest. How appropriate would it be to hear him soliloquize, "For I am already being offered and the time of my departure is at hand. I have fought a good fight; I have finished the course; I have kept the faith. Henceforth, there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but also to all them that have loved His appearing."

Mrs. Preston Taylor of Nashville, Tenn., who presided over the Woman's Department on Thursday, was given a big ovation and much praise for her strong effort and determination to carry on the work that her husband had begun. She is a woman of sterling qualities, and because of her excellent ability and strong personality she was elected next president of the Woman's Christian Missionary Society.

The following program was rendered:

Monday Night—General Session

L. H. Crawford, Presiding.

7:45—Program of Welcome—Local Church.

Response—B. C. Calvert.

President's Annual Message—H L. Herod.

Announcements and Adjournment

Tuesday Morning—Church Session

H. L. Herod, Presiding

9:00—Devotions—To be supplied.

9:30—Report of Enrollment Committee.

9:45—What is the Kingdom of God?—Z. H. Howard.

10:00—The Mission of the Kingdom of God—D. E. Latouche.

10:15—The Kingdom of God, How Extended—F. H. Coleman.

10:30—Business Period:

(1) Report of Convention Officers.

(2) Report of Joint Executive Committee.

(3) Report of Executive Committee.

12:00—Sermon—R. F. Hayes.

12:30—Adjournment.

Tuesday Afternoon—Church Session

George C. Campbell, Presiding.

2:00—Devotions—S. B. Wallick.

2:15—Symposium: Magnifying the Kingdom of God through Co-operation of:

(1) The Individual—Ira S. Asche

(2) Local Church Auxiliary—Isom Franklin

(3) State Organizations—T. R. Everett.

(4) National Convention—R. W. Watson.

(5) United Christian Missionary Society—Blair T. Hunt.

3:15—Report of States by Evangelists or State Representatives.

Tuesday Night—Church Session

W. H. Taylor, Presiding.

7:45—Devotions—L. L. Dickerson.

8:00—The Relation of the Church to the Kingdom—Prof. Hayes Peoples

8:35—Sermon—S. S. Myers.

Announcement and Adjournment.

Wednesday Morning—Church Session

H. L. Herod, Presiding.

9:00—Devotions—To be supplied.

9:30—Magnifying the Kingdom of God through Journalism, and Report—Prince A. Gray.

10:00—Magnifying the Kingdom of God through Pensions—F. E. Smith.

10:30—Business Period:

Report of Recommendations Committee and Other Committees.

12:00—Sermon—M. M. Bostick.

12:30—Announcements and Adjournment.

Wednesday Afternoon—Woman's Missionary Society Session

Mrs. C. T. Martin, Presiding

2:00—Devotions—Mrs. Blanche B. Hutsell.

2:15—Report of Enrollment Committee.

2:25—Appointment of Committees

2:40—Report of Convention Officers.

3:00—Symposium: Magnifying the Kingdom of God through Organizations:

Junior Organizations—Mrs. Bernice Holmes.

Triangle Club—Miss Anita Alexander.

Young People's Organization—Miss Edith Wilson.

Woman's Missionary Society—Mrs. Nancy V. Berry.

3:40—Report of State Secretaries.

4:00—Report of National Field Secretary.

Announcements and Adjournment.

Wednesday Night—W. M. S. Session

Mrs. H. L. Herod, Presiding.

7:45—Devotions—Mrs. Blanche B Hutsell.

8:00—President's Annual Message—Mrs. C. T. Martin.

8:20—Special Music—Chicago Y. P. M. C.

8:30—Magnifying the Kingdom through World Outlook—Mrs. Ora Lee Shepherd.

8:50—Special Music.

9:00—Sermon—George Letton.

Announcements and Adjournment

Thursday Morning—W. M. S. Session

Mrs. Preston Taylor, Presiding.

9:00—Devotions—Mrs. Blanche B Hutsell.

9:30—Address: "Seeing, Obeying and Maintaining the Christ Vision" —W. M. Martin.

9:50—Discussion

10:15—Address: "Goals' '— Mrs. James H. Thomas.

10:30—Discussion.

10:50—Bsuiness: Report of Committees.

12:00—Sermon—J. J. Green.

12:30—Announcements and Adjournment.

Thursday Afternoon—Religious Education Session

T. W. Pratt, Presiding.

2:00—Devotions — Miss Mayme Williams.

2:11—Report of Enrollment Committee.

Appointment of Committees.

2:15—Report of Enrollment Comcers.

2:30—The Challenge of Religious Education to Adults—Jason M. Cowan.

3:00—The Place and Purpose of Committees of Religious Education —David Owens, Director of R. E.

3:10—The Values of the Vacation Church Shcool—Mrs. P. A. Gray.

3:30—Christian Endeavor Period —L. L. Dickerson, Presiding.

Report of Enrollment Committee.

Appointment of Committees.

Report of Convention Officers.

Music.

4:10—President's Message and Recommendations.

4:30—Responsibility of Youth to the Church—Sylvester Allen.

4:45—Announcements and Adjournment.

Thursday Night —Religious Education Session

C. E. Craggett, Presiding.

7:45—Devotions — Miss Rovilla Howard.

8:00—Magnifying the Kingdom through Religious Education.

President's Address and Recommendations—T. W. Pratt.

8:30—Special Music.

8:40—Sermon—R. L. Peters.

Offering .

Announcements and Adjournment.

Friday Morning—Christian Endeavor Session

Burnett Jacobs, Presiding.

9:00—Devotions—to be supplied.

9:30—An Appraisal of Christian Endeavor in the Local Church—Mrs. Essie Welch.

9:45—Magnifying the Kingdom through Christian Service—Mrs. Carrie Moore.

10:00—Conference: Problems and Program of Superintendent of Bible Schools—P. H. Moss, Superintendent of R. E.

10:40—Business Period of C. E.

11:20—Business Period of Bible Schools.

12:00—Sermon—H. D. Griffin.

12:30—Announcements and Adjournment.

Friday Afternoon—Church Session

A. W. Davis, Presiding.

2:00—Devotions—W. C. Bowie.

2:15—Report of Superintendent of Missions—J. B. Lehman.

2:45—Report of Promotional Department U. C. M. S.—C. O. Hawley.

3:00—Address: "Observances of Special Days in the Church and Departments"—Virgil Sly

3:30—Report of Evangelists.

4:00—Business Period

Friday Night—Church Session

P H Moss, Presiding

Theme:—Magnifying the Kingdom of God through our Schools.

Educational Program and Memorial Service.

7:30—Devotions—B. C. Duke.

7:45—Our Educational Program—J. N. Ervin, President Jarvis College.

8:15—Introduction of School Presidents.

8:30—Memorial Service:—Memorial Message for Elder Preston Taylor—C. H. Dickerson.

Roll call of deceased since last convention.

Saturday Morning—General Session

H. L. Herod, Presiding.

9:00—Devotions—To be supplied.

9:30—Address: "Some Pearls of the Kingdom of God"—Joseph Myers.

10:00—Business Period: Unfinished Business of all Departments.

12:00—Sermon —Montague Johnson.

12:30—Adjournment.

Churches.

Sunday Morning

10:00—Sunday School — Local Sunday School Superintendent and President National S. S. Convention.

11:00 Church Service:

Music—Local Choir.

Sermon—H. L. Herod.

3:00—Communion Service—P. H. Moss, Directing.

Sunday Night

8:00—Church Services—H. L. Herod, Presiding.

Recommital Service.

Committee: H. L. Herod, P. H. Moss, L. L. Dickerson, Rosa Brown Bracy.

The convention was one of the largest attended meetings; eighteen states represented. Elder H. L. Herod was elected president of the convention; Dr. J. E. Walker of Memphis, treasurer; Elder L. H. Crawford of Kansas City, Kans., vice-president; Elder J. F. Whitfield of Washington, D. C., secretary. Prof. P. H. Moss, Mrs. Rosa Bracey, field workers; Prof. Brown of Jarvis, Texas was made editor of the Gospel Plea, our National Organ.

One of the most outstanding features the convention put over was raising a fund for a memorial to be placed in the Greenwood Cemetery November 7, the birthday of the late president. The ministers and churches all wanted to have a share in it, so they decided to raise two thousand dollars for this memorial.

Disciples of Christ End Annual Confab

Defender 9-5-31

Chicago, Ill.

By WARREN BROWN

KANSAS CITY, Kans., Sept. 4.—That making differences in race had become more sacred than the principles of Jesus was the militant charge made by Rev. Henry L. Herod, president of the National Convention of Disciples of Christ, before delegates from 16 states assembled here last week for the 15th annual meeting of the body at Eighth St. Christian church. The 1932 conclave will be held in Paducah, Ky.

"In our own church the hangover of slavery with its degradation has resulted in a racial inferiority complex from which it is extremely difficult under the circumstances to escape and stay free. Our white brethren have been left with the hangover of racial superiority and find it equally difficult to master."

Race Hate to Go Soon

In the opinion of the distinguished clergyman, the future will bring about a softening of race feeling. People are beginning to think less of race and more of humanity, Mr. Herod declared.

Following the masterful address given by the president, resolutions were adopted to urge stricter adherence to the 14th and 15th amendments.

Perhaps the most impressive services of the convention were memorial exercises in memory of Preston Taylor, one of the founders and first president of the convention on Friday evening.

The memorial message was given by C. H. Dickerson, evangelist of Kentucky. Prior to the special services J. N. Ervin, president of Jarvis Christian college, outlined the three-fold plan of the society's schools.

During the entire week the theme of "Magnifying the Kingdom of God" was carried out. R. E. Latouche of Illinois discussed the "Mission of the Kingdom of God." "What Is the Kingdom of God" was answered by Z. H. Howard, Muskogee, Okla. "How to Extend the Kingdom" was told by F. H. Coleman.

With the general theme as tenor of discussion a symposium was held on Tuesday afternoon. Among those taking part were Ira S. Asche, Tennessee; Isom Franklin, Mississippi; R. W. Watson, Ohio; Blair T. Hunt, Tennessee, and T. R. Everett, Kentucky.

A plan whereby ministers may share in an $8,000,000 pension fund was explained by F. E. Smith, who is secretary of the fund.

Others taking part in the convention were R. F. Hayes of Kentucky; W. H. Taylor, Baltimore, Md.; L. L. Nickerson, Kentucky; Hayes Peoples, Texas; S. S. Myers, Oklahoma; M. M. Bostick, Arkansas; Prince A. Grey, Missouri; T. W. Pratt, Texas; A. W. Davis, Kansas; R. H. Davis, Illinois; H. D. Griffin, Oklahoma; J. F. Whitfield, Washington, D. C.; W. M. Martin and George Letton, Kentucky.

Women Play Big Part

Women played an important part in this convention. Through efforts of Mrs. C. T. Martin, national president of the women's organization, and Mrs. Rosa Brown-Bracy, national field secretary, discussions and problems were presented so as to extend the scope of missionary work next year.

That the women would be successful in supporting an institute in Latumba, Africa, became known. Mrs. Ora L. Shepherd, representing the United Christian Missionary society, assisted the women in their meetings.

Other women who participated in the problems were Mrs. M. M. Bostick, Mrs. Blanche B. Hutshell, Mrs. Bernice Holmes, Miss Anita Alexander, Miss Mary Moore, Miss Carrie Moore, Mrs. N. V. Berry, Mrs. Preston Taylor, Mrs. H. L. Herod, Miss Rovilla Howard, Miss Mayme Williams, Mrs. A. Alphran, Miss Margaret Simpson and Miss Beatrice Wright.

The advance of the church organization over a greater area and its influence becoming powerful was exhibited by the report of the joint executive committee of the National and United Missionary societies. Over $8,000 was spent during last year for missionary, educational and benevolence, it was reported.

Members of the joint committee include Grant K. Lewis, secretary of Home Mission of United Missionary society; C. O. Hawley, promotional secretary of United society; Mrs. O. L. Shepherd, Dr. J. E. Walker, C. H. Dickerson, H. L. Herod, Mrs. C. Martin and C. W. Martin. J. B. Lehman, who is supervisor of missions, is chairman of the committee.

Name New Officers

Officers for next year were elected as follows: H. L. Herod, Indiana, president; B. C. Calvert, Mississippi, first vice president; L. H. Crawford, who was host to the convention, was chosen as second vice president; R. W. Watson, Ohio, third vice president; N. W. McGowan, Washington, D. C., recording secretary; C. E. Craggett, corresponding secretary; Dr. J. E. Walker, Tennessee, field secretary-treasurer, and Dr. J. B. Hankle, Indiana, statistical secretary.

Field workers who will work with national body through the co-operation of United society were chosen as follows:

Mrs. Rosa B. Bracy, field missionary secretary; P. H. Moss, field Bible school secretary, and Warren Brown, editor of Christian Plea.

City officials, clergymen of varied denominations, men and women of professions appeared on the opening program to welcome the delegates to the city. Rev. L. H. Crawford, who is regarded as one of the leading ministers of the disciples, presided. Rev. B. C. Clavert responded to the speakers, who were Commissioner of Parks Cook, acting mayor; Rev. Carl M. Gilbert, Rev. L. R. Flipper, Rev. R. M. Grant, Rev. C. A. Washington and Rev. J. B. McLendon.

As a special feature of entertainment, Madam T. W. Pratt, pianist, was featured Saturday evening at the Metropolitan Baptist church. She was assisted by local talent, which included Mrs. Lela Guest, R. W. Watson and Jarvis college's quartet.

Church-1931

Disciples of Moses
(Bayis Tufeles synagogue)
NG

Harlem's Followers of Judaism Sound Ram's Horn And Chant Hebrew Psalms to Mark Rosh-ha-shanah

Amsterdam News
New York, N.Y.

Joins City's 1,000,000 Jews in Celebration of New Year 5692

9-14-31

"La Shono Touva."

The frocked and bearded rabbi walked slowly through the aisles of the temple. More than 100 Negro voices softly intoned the words of a Hebrew psalm. The leader's voice was barely audible as he distributed his drops of sweet incense and oils, "This is Rosh-ha-shanah. The first night of the year."

Thus the Jewish New Year, 5692, was ushered in Friday at the Bayis Tafeles Synagogue, 29 West 131st street, as Harlem's Negro members of the Hebrew faith joined their 1,000,000 fairer brothers in New York City in celebrating the turning of a new page in their religious calendar.

A few minutes earlier—at sunset—the candles had been lighted. Their flickering flames had lighted the temple as the shofar, or ram's horn had been sounded. Together, the congregation had prayed for the souls of the departed, and listened to the reading of the law from the torah, or holy parchment.

Their services had lasted long into the night. It was 10:30. It was time to go home. The rabbi, W. A. Matthew, still strolled through the congregation. His voice, a low monotone, carried to the farthest corner, "If your face be long and troubled, rub it with this oil that it may beam and shine for God. For this is Rash-ha-shanah. The first of the year."

In the rear of the church a throaty voice pronounced "Hallelujah." A newspaper reporter nervously removed his hat from his head as he entered the door. A bearded black Hebrew smiled tolerantly and motioned for him to replace it. Self-consciously, the man obeyed. The soft voices were intoning the final psalm in Hebrew. The New Year had begun.

On Saturday the congregation asembled again at 6 a. m. They prayed softly, slowly, and in Hebrew. There followed a period of quiet meditation during which the scroll was read. An hour later they read a memorial service and adjourned with the sounding of the New Year's greeting, "Rosh-ha-shanah. The first day of the year."

Eastern Features Photo.

IT'S NEW YEARS for Jewry the wide-world over, and here are Harlem's disciples of Moses meditating in the Bayis Tafeles Synagogue.

At high noon they assembled again. Followed a period of prayer, exaltation, and reading of the law. At 3 o'clock the regular service of the day was begun. The shofar was sounded. The scroll was unfolded and read as the sun moved slowly toward the west. As the blazing orb sank to rest behind the towering roofs of the apartment houses the general kaddish was held—they prayed aloud for the souls of the dead and the rest of the exiled.

On Sunday at high noon Rabbi Matthew and his assistants, Yessef Ben Yehudu (Joseph, son of Judah), Yessef Ben Yonin (Joseph, son of Benjamin) and Chansan Belice Alcids, led the flock to Harlem River at 134th street. There they performed the sacred immersion of their new members. Nightly they will assemble and pray until the coming of Yom Kippur at sunset next Sunday.

The Harlem House of Prayer, officially and legally known as The Commandment Keeper's Congregation, was incorporated in 1921. Rabbi W. A. Matthew is the head of the flock which maintains the Talmud Torah, the Hebrew school for the children. The congregation numbers about 200, with six white Jews as members.

Harlem Negro Jews Branded Fakes by White Man Who Accredits Abyssinians

Amsterdam News
11-4-31
New York, N.Y.

Rabbi Matthew Answers Charge, Stating That Ethiopians Who Trace Ancestry to Israel Are in His Congregation Here

An attack on the Negro synagogues in Harlem as offering "faked Jewish services that appeal to the childish and simple hearted" featured an address by Norman Salit, white Zionist leader, to the Jamaica Luncheon Club in the Queensboro Chamber of Commerce buiiding last Wednesday.

Dr. Salit related the history and customs of the Falash tribe of Abyssinia, whom he described as "the only black Jews in the world."

The charge was answered Monday by Rabbi W. A. Matthew, leader of the Commandment Keepers' Church, 29 West 131st street, who stated that many of his members are Abyssinians who trace their ancestry to the original Judaists. He mentioned that his church, like other Jewish religious bodies, accepts all persons, wherever born, if they conform to the Jewish ritual and meet other requirements.

Eight white Jews are members of his flock, the Rabbi said. He also pointed out that Taamrat Emanuel, Abyssinian commission of education, visited the Commandment Keepers while on a recent visit here and assured the flock of his kinship.

"There are several synagogues in Harlem, but they are not Jewish. The services are hybrid and mongrel. They make an appeal to the childish and simple hearted, but they are faked," Dr. Salit said.

"The ritual of the Falashes is of unquestioned authority," he declared. "This tribe, numbering 100,000, preserved the Hebrew faith in the belief that there were no other Jews in the world."

The discovery by Dr. Jacques Faitlovich of the native Falash tribe in Abyssinia was related by Dr. Salit.

HARLEM BLACK JEWS FAKES SAYS NORMAN SALIT

Baltimore
Afro-American

Head of Pro-Falasha Committee Doubts Authenticity.

12/19/31

HISTORY WRECKED

Pharaoh Colored, Statue Shows, says Writer.

By J. A. ROGERS

NEW YORK.—Are the black Jews of Harlem Jews, or just fakes?

This question is causing a heated debate between Dr. Norman Salit, white, head of the American Pro-Falasha Committee and the head of the black Jews of Harlem.

Dr. Norman Salit denounced the Harlem Jews as fakes, and says (according to the press reports) that the dark skin of the Falasha, or Abyssinian Jew, is due to centuries of tropical sun, and that the Falashas are probable descendants of Jewish soldiers who fled from Egypt.

White or Black

Now as to whether the black Jews of Harlem worship according to old Jewish rites I am not in a position to say; the assumption that the Falashas are white men blackened by centuries of sunlight is, however, in my opinion, without foundation. Dr. Salit, it would appear, believes that the Jew is originally of the so-called white race.

The Jews, there is good reason to believe, were originally a colored people. Godfrey Higgins, the noted Eng-

lish archaeologist, who did an enormous amount of research on this subject, says flatly that the ancient Chaldeans were colored. Abraham, founder of the Jewish nation, came from Chaldea.

Not only Chaldea but all the surrounding region seems at that time to have been peopled by colored people. Herodotus, called "The Father of History," very plainly says that the Colchians, who lived in what is now Armenia, were black men with "woolly" hair.

Moses Black

Further the Jews were enslaved by the colored Egyptians for more than three centuries. Mernepthah, the Pharaoh who rfused to let them go, was in all probability, a full-blooded colored man, as his statue in the Metropolitan Museum of Art, New York, indicates. The Jews seemed to have left Egypt still more mixed with colored blood. Even their leader, Moses, was a black man, according to the Koran or Mohammedan Bible.

After being established in Palestine the Jews mixed extensively with their neighbors, according to the law of Moses they had a right to take the virgins captured in war as concubines. Later they were again enslaved by a black people, the Philistines. A portrait of Dagon, chief god of the Philistines, whose temple was supposed to have been pulled down by Samson, shows him to have been a "typical" colored man. Dagon, moreover was also worshipped by the Jews.

Today, the Jews of Palestine, Egypt, Morocco, Algeria, Portugal, and Spain have a strong infusion of colored blood, and a large percentage of them show it, as Ratzel and other writers have pointed out, and as anyone who has visited those countries may see for himself. There are even Congo Jews, who are colored in every respect. Moreover, it is common knowledge, that many American Jews go to the colored beauty shops to have their hair straightened.

Fishberg in his book, "The Jew," has demonstrated that there are Chinese Jews, Hindu Jews, and Jews of nearly all the "races" of mankind. In short, that the Jew, like the rest of mankind, partakes of the racial characteristics of the environment in which he lives.

That is to say, in the black man's land, as in the Sudan, he is black; in the light-brown man's land, as in Portugal, he is light-brown, and in countries of the blonds, as say Russia, he is blond. As to texture of hair, the same is true, and hair, being the most reliable index of a colored admixture, cannot be so easily explained away. In short, it is as idiotic to ask what race is a Jew as to ask what race is a Christian. Even the so-called Jewish nose is no reliable mark of distinction as many Arabs, who are Mohammedans, and detest Jews, possess it.

In America, for instance, the intermixture of Negro, Caucasian, and Mongolian (American Indian), as we see it in the so-called Negro, has produced, perhaps, all the other possible human types, except remote and highly specialized ones, like the Bushman. It is certain that if it were possible for some of the leading ethnologists to count with unprejudiced eye the many types to be found in the so-called American colored people they would cease talking so much nonsense.

For instance, in the American Museum of Natural History in New York where, if anywhere, science is supposed to exist, one reads: "Caucasian or white race . . . skin-color varies from white to very dark brown." But if one is very dark brown (polite for black), how can one also be white?

In conclusion, since the Jew, like the so-called colored man of America, is a composition of all the leading "races," any far-fetched explanation of the color of the Abyssinian Jews is but a catering to American color prejudice.

(NOTE: The Falashas, under their Queen, Judith, conquered Ethiopia about 950 A.D.)

Church - 1931

RICHMOND
VIRGINIA

MAY 22 1931

NEGROES IN CHURCH COUNCILS.

The council of the Protestant Episcopal diocese of Virginia has reopened the most promising of all avenues to better race relationships by providing that hereafter the Negro Episcopalians of the diocese shall have representation in the council on the same basis as white communicants.

For 200 years Virginia tried only two methods of race adjustment. One was that of direct contact. The other was that of membership in the same churches. Every church of every denomination in Virginia had its Negro members until about 1840, when it seemed best for the Negroes to organize their own churches. After the war between the states, separation became complete, with Negro ministers and Negro associations of churches. The advantages of this may have been substantial in some ways, but the system has kept the two races apart in spiritual things, concerning which they should be closest together. Good wisdom and true religion have turned the Episcopalians back toward the older and better way. The Presbyterians and perhaps the Methodists may be able to follow, for they, too, have few Negro communicants. The case is more complicated with the Baptists, because most of the Negroes are of this faith.

New York City Minister Denounces "Continuing" Prejudice" Existing Against Negro in Episcopal Church

Declares It a Blemish Upon the Profession of Followers of Jesus Christ and Contrary to Principles of Brotherhood

"If the church is to be a House of Prayer such as Jesus meant it to be, there will be found as gracious a welcome within its walls for the poor man as for the rich, for the laboring man as for the socially prominent, for the colored man as for his white brother," declared the Rev. Harrison Rockwell, rector of All Saints Church, in a sermon preached Sunday morning at the church of the Transfiguration (The Little Church Around the Corner.) 1 East 29th street.

Father Rockwell was denouncing the "continuing prejudice" which he declared existed against the Negro in the Episcopal Church. The church of which he is rector is located in the Corlears Hook section of the lower East Side, and he referred to the fact that there are still in that church two galleries which were reserved for the Negro slaves of wealthy parishioners.

A Colored Vestryman

"I am happy to report that those slave galleries had little use," he explained, "for slavery was soon declared illegal in New York State.

"Today in that same church at least 50 per cent of the members are colored people, and one of them is a vestryman."

Father Rockwell is one of the most distinguished ministers in the Protestant Episcopal Church, and one of the most liberal thinking. He took sharp issue with the Brooklyn rector, Rev. Sheppard, who sometime ago sought to prevent colored Episcopalians from seeking a church home in his congregation. He writes regularly a column in one of the church papers, "The New Age."

Race Prejudice Remains

In his sermon Sunday, Father Rockwell praised the growing democracy of the church as exemplified in the gradual elimination of the rented pew, the welcome accorded visitors of other faiths and the appointments to the parish vestry of communicants without social position.

"Our churches have moved steadily away from the undesirable status of a social club; yet the prejudice against colored people remains. It is a blemish upon our profession as followers of Jesus Christ; it is a contradiction of His principles to which we claim we are dedicated. I recognize clearly that in many of us there are deep-rooted prejudices, but it is a truth that in all of us there is a much deeper rooted principle which we yearn to express. It is an innate principle—that o brotherhood.

"Ideally, the Christian religion i one for all people, meeting the legi timate needs and expressing the spiritual life of every man, irrespective of race or nationality, or o social or economic or intellectua status. It is a religion wherein i expressed that which we dearly lov to prate about and seldom put int practcice, the brotherhood of man

Urges Welcome for All

"If the church is to be a hous of prayer such as Jesus meant i to be there will be found as graciou a welcome within its walls for th poor man as for the rich, for th laboring man as for the socially prominent, for the colored man a for his white brother. If we gathe within a church for the worship o God and thereby do acknowledg the brotherhood of all mankind a question mark may be put afte our decipleship of Christ if, in our professed imitation of Him, we make no efforts to banish the distinctions which are contrary to the spirit of brotherhood.

"There must be a determined effort to bring this about. Every one of us has a prejudice of some sort based upon intellectual achievement, upon social status or upon racial preferences. But all of these prejudices were sweapt away on the outstretched arms of Christ upon the cross as he died there for all mankind, not only for his own peoples, the Jews, but for the Gentiles and for those of all time of whatever race and color and position in the great company of the world's citizenry. To that ideal the Christian must aspire; he is dedicated t it. He follows the cross which i the banner of universal, spiritua brotherhood.

"In an experience of a considerable number of years in the ministry of the church I feel that there i no more crucial a test of our discipleshrip of Christ, for us who live in present day America, than is put before us in the colored man at our side. How do we feel towards him? Do we look upon him as our brother, equal with us before God, spiritually equal with us whoever we may be? If you consider that an extremely radical position, let us ask if that is not the attitude our Lord Jesus Christ would take were He living in New York in 1931 instead of in Jerusalem many centuries ago.

"I am not urging any principle that should direct us in a common parochial work but I would like to leave with you two pertinent questions: 'What is your attitude toward the colored people?' and 'Does that attitude square more and more with what is evidently the position of Christ?' "

Mr. Rockwell pointed out the memorial window dedicated to the Negro race in the South transept of the Little Church. This window is a memorial to a former caretaker of the church, George B. Wilson, and to his wife, Elizabeth C. Wilson.

"That they have been so honored," he continued, "seems entirely in keeping with the true catholicity which has ever been characteristic of the Church of the Transfiguration. But it is also true that to honor so signally our brethren of the colored race is a bit unusual in a church that is supposedly a white church and also supposedly a Christian Church. That it is unusual is to our shame, a blot upon our record as followers of Jesus Christ."

Church-1931

General.

ATTENDING THE INTERNATIONAL COUNCIL IN CHICAGO

Globe

TWO NASHVILLE REPRESENTATIVES IN CHICAGO FOR THE MEETING THIS WEEK

2-20-31

Two representatives of this city are in Chicago attending the sessions of the International Council of Religious Education being held at Stephens Hotel. The Council opened on the 11th. Dr. Ernest Hall, D. D., of Cleveland, Ohio, and Dr. P. A. Prince of Chicago were delegated to attend the early part of the session that had to do with pastoral leadership and training. This section closed out on Friday of last week. On Tuesday morning the major sections that have to do with the Executive Committee Meeting, the Adult Division, the Teacher Training and the Young People's Work opened up. There was a joint meeting of all sections held at the same time.

In connection with the Council Meeting the Editors' Section was called. The two representatives from the National Baptist Publishing Board were Henry Allen Boyd and Miss S. B. Wilson. The secretary of the National Baptist Publishing Board announced before leaving that he was not in a position to name a representative for leadership training, due to the fact that the Teacher Training position had not been filled nor had they succeeded in naming an editorial secretary, hence he would be forced to endeavor to make three sections each day, and that two sections a day would perhap have to be made by the other representatives, that the Vacation Church School Section and the Weekly Church School Section would have to be omitted. The final session of the Council will be held at the end of the week.

JOHN JASPER GREATER "HUMAN" THAN ANY RAILROAD EXECUTIVE

Afro American

2-14-31

Rienzi Lemus Defends Preachers and Church from Racketeering Attack of Henry L. Mencken.

Baltimore Md.

By RIENZI B. LEMUS

While sitting for his portrait by a Negro painter, Mr. H. L. Mencker said in an interview that Negro preachers were "racketeers," and writing in a colored monthly magazine he reiterated his opprobrium and elaborated on his strictures of "Afric" clergymen, who happened to not be Baltimore Episcopalians or Maryland Catholics.

And talking or writing, "the Bad Boy of Baltimore" offered facts and submitted arguments to substantiate the indictment; which none of his critics have yet done in defense; for, certainly, 'tis not refutation of the "racketeering" characterization given by Mencken to write that he is not fit to latch a Negro preacher's shoes nor to alley-cuss him from within the shadow of the pulpit.

I am ten months older than Mr. Mencken. Unlike him I wasn't born white, but, very much like him, I escaped the endowment of inferiority complex based on race or color, and never have seen the white man physically or mentally inferior to me who could in any sense of my lexicon be my superior, statute laws, ordinances, regulations, enacted to effect to the contrary, notwithstanding.

And that is one reason why I served an enlistment in the U.S. Army without ever getting promoted to lance corporal, and why I could not be persuaded from a lucrative waiter's post on the New Haven Railroad to the Des Moines training camp in 1917.

John Jasper Greatest

The greatest thing I have seen in my life, from the viewpoint of the greatest spiritual and material good for the Negro people has been and is the Negro Church—and I have no pretension to piety; haven't communed in twenty-five yeras. The greatest man I have known or seen was a Negro Baptist preacher—Richmond, Virginia's John Jasper of "Sun-Do-Move" fame.

And by way of comparison, this goes for all the great generals who commanded me during my military career, including "Hell Roaring Jake" Smith, my white brigadier of the period, who saved my superiority complex from getting me a general court-martial.

John Jasper's impress of greatness upon me exceded that of the world's personages who I have served on its greatest railroads first, as a Pullman porter, mostly as a dining car waiter. And as grand president of the Brotherhood of Dining Car Employees, for the last eleven years, now quite much, in conference with big rail officials, I have not yet met Jasper's superior for great manhood.

Superb in all Particulars

Mr. Jasper (as my father, his one-time church clerk and amanuensis always addressed and referred to him) was superb in every particular—except academic training. Possessed of a wonderful mind, great common sense, endowed with a powerful physique, his courage was almost sublime.

He literally believed in the Living God, and feared nothing on earth, or under it; and as he strode majestically about the streets of Richmond never looked behind him nor swerved from his pathway.

White policeman, back turned, obstructing his passage he thrust aside with that same elemental motion involved in shifting his cane from one hand to the other, and with no more consideration.

He was over eighty when he died, and news of his death was cabled to the Phillipines where I then was soldiering, as an "event"—along with news of the great Jacksonville (Fla.) fire of 1901.

No Salary Raises

But he neither lived in vain nor died without heirs—more or less. Forty-odd years ago John Jasper forbade his church to raise his salary above $600 a year; and forty days ago William P. Hayes rejected the importunities of his Mt. Olivet Baptist Church in New York, to increase his annual pay by $400.

Refused Grub

I vividly recall that cold night many years ago when Mr. Jasper curtly drove from his door members of his congregation who had come to surprise him with a dray-load of grub for the pastoral larder. "Take 'tway f'om here. Give to them what got no meal and middlin' and m'lasses and nothin' to buy'em with," he commanded. "I don' need 'em."

And two months ago I sat in Abyssinian, listening to Dr. A. Clayton Powell, in no minced words, anathematizing those who would give presents to their fat pastor, but nothing to the homeless and starving.

The one young man who most strikingly suggests Jasper to me is President Mordecai W. Johnson of Howard University. Would that Johnson had the Jasperian physique; he has all things else, plus scholastic training—and I knew Jasper, know Johnson.

The Mission Preacher

There lately died at seventy-seven a preacher who "felt the call" in his early forties. He gave up a good business, despite his growing family, and began a mission in that sort of oasis which some how occurs within the heart of metropolitan cities. It grew to be a small but useful, self-supporting church. It redeemed the neighborhood, spiritually, civically; such was the founder's contribution to his city, and at a sacrifice. His funeral was attended by those he had helped from the upper Rappahanock to the lower York Rivers in Virginia.

His first-born was the only Negro doctor to be killed in action overseas, his second was first to get promoted to cafe-car waiter-in-charge on the Pennsylvania Railroad, and still holds forth. That great Christian and small church pastor was but one of hundreds who still carry on constructively and big on the "small time."

Bulk Not Racketeers

Presently in Harlem, where misery and destitution spread apace, the church carries the burden of relief on its own finances (and only nine cents of every dollar has gone into the church), which succor many who in their days of plenty never gave the church a mill—just as those who could and should have financed Baltimore's Provident Hospital "passed the buck" to the white people.

I think there are some preachers who might be classed "racketeers." The bulk of preachers, however, and the church are making their contributions to the uplift of humankind in infinitely greater degree than is true of the so-callde material Negro.

200 MINISTERS ATTEND SCHOOL AT MARSHALL

Defender

Bishop College Holds First Institute

5-16-31

Chicago

MARSHALL, Tex., May 15.—More than two hundred ministers attended the first annual ministers institute at Bishop college here May 5-14.

Twelve of the Race's leading religious leaders served as the faculty to the institute, which has been called the greatest ever held in the Southwest. Included as instructors were Rev. H. B. Perry of Bishop college, Prof. G. T. Bludworth, Texas state department of education, Austin; Dr. B. C. Caldwell, Slater fund, New Orleans; Dr. O. C. Maxwell, pastor Firs Baptist church, St. Louis; Dr. R. M. Woods, president Oklahoma Baptist college, Muskogee; President Joseph J. Rhoads, Bishop college; Dr. L. K. Williams, president National Baptist convention, Chicago, Dean H. M. Smith, director Bishop college; Dr. R. C. Barbour, pastor First Baptist church, Nashville; Dr. W. R. White, secretary Baptist convention (white), Dallas; Rev. H. J. Matthews, pastor First Baptist church, Marshall, and Rev. C. W. Wolfe, Bishop college.

Room, board, instruction and registration were furnished without cost to the ministers by Bishop college. The student ministers were representatives of practically every denomination.

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SOUTHWESTERN EDITION

Number 15

THE YOUNG NEGRO BALKS AT CALL TO PREACH

THE problem of procuring recruits for the ministry is part of a general situation confronting the Christian church. In this general situation we are face to face with a special problem still more acute that of finding recruits for the ministry within the ranks of the Negro race. The urgency of this need with its relation to our racial development is cogently set forth by Bishop Thirkield in an article in the Christian Advocate, Southwestern Edition, of August 7, last, from which we quote: "Now, to meet this critical situation, we face the fact that out of 19,000 Negroes in college, but a few score are entering the ministry. Yet thousands are in preparation for medicine, pharmacy, dentistry, law, and the teaching profession. While Howard University, which in 1906 had Government appropriation of $40,000, now receives one and one-fourth millions from the Government alone, and Meharry Medical College has recent gifts of over two millions; while Fisk and Wiley and the new Dillard University at New Orleans are receiving millions for equipment and endowment, not a thousand dollars has been added to the endowment of Gammon Theological Seminary since 1895, and the other two leading theological schools are feebly equipped." The bishop continues:

"Face to face with these facts, the present situation is ominous for the church. Among the 12,000,000 Negroes in the United States, there are about 40,000 church organizations. These require 2,000 new ministers annually. Less than one per cent of these—that is, one in 154—have college and seminary training. One in thirty-five has graduated from high school and seminary. In the several theological seminaries available, not seventy-five Negroes with college training are enrolled, thirty-four of these being in Gammon Seminary. Over 33,000 Negro preachers have received only rudimentary education."

To the solution of this problem, many leads have been suggested, all of which have their value. A pretty safe general principle to be followed in undertaking the correction of social ills is to first ascertain the causes lying back of the maladjustment. Applying that principle with reference to recruits to the ministry, among the chief causes easily discerned are perhaps the following: Society discloses a general reaction to religious dogma and organization, caused by the constant impact of the scientific method in approach to all of the facts and experiences of life This new attitude is seriously making inroads upon the settled faith of thousands of people who formerly were easily responsive to appeals of a religious nature. The preacher to-day encounters on every hand this new attitude of his congregations and finds it more difficult to reach them especially unless he is equal to the task of meeting the layman upon the manifestly higher levels than formerly characterized the congregation in the earlier history of organized church life.

Obviously also the battle with himself is one of the most difficult confronting the modern candidate for the ministry to make his decision to enter therein final. His personal choice is thwarted by reason of the clamor that comes to him from the wide range of vocational opportunities offered him in our growing civilization. The young man who promises much by way of service in the ministry is usually one who possesses unusual capacity for achievement and leadership. Such a person finds easy attraction to other vocations which are bidding for the same manhood qualities of character and preparation demanded in the ministry. Confronted with this wide range of service possibilities, the young man to-day finds it more difficult than those of the former generation to decide in favor of a ministerial career.

While, of course, ideally the minister must be above considerations of gain and monetary returns, the practical fact is, that prospective recruits for the ministry are sometimes influenced in their choice by the relatively small remuneration guaranteed to those who assume the responsibility of ministerial leadership among their brethren. The dollar must, of course, be subordinated to the spiritual returns; but in the present commercial atmosphere in which the minister must do his work the dollar is positively indispensable, and when but few dollars are to be expected as his returns for honest and sacrificial toils on behalf of society, the candidate frequently feels inclined to hesitate before committing himself to the ministerial calling.

It matters, too, for the young minister that in certain quarters and on certain levels of society, the ministerial calling is growing in unpopularity. Many young men with bright prospects before them for social advancement otherwise, are lacking in the moral courage necessary to assume those tasks which they know are unpopular in the eyes of the masses of the folk. The obligation to assume the task of preaching under such unfavorable circumstances as have faced the ministry from its beginning has been one of the most difficult barriers, and is still more so to-day of almost any which the young candidate must meet.

Whatever we may say as to the challenge and obligation confronting young men to disregard these unfavorable considerations, these causes operate strongly in their influence to bring about the present situation in which there is a lack of recruits to the ministry of the church at the present time.

For the Negro ministry, besides these causes already given, two others, ordinarily overlooked, are of momentous and ominous significance in reference to this problem. A courageous ministry, desperately in earnest and resolutely progressive in its treatment of social problems, is the need of our time. The organized church has always exhibited impatience with such a type of ministry. A courageous minister following to its final effects the social implication of the gospel to-day would find himself out of place in the organized modern church. In fact, there is freedom for the theological mind, but it would be difficult in any church to discover a sphere of freedom for a minister with a social conscience. Many ministers are by force of circumstance compelled to compromise their Christian integrity by the preaching of one ideal and the practice of another in relation with their neighbors.

Then there is the sickening effect of vicious politics in the ranks of the organized church. This is one of the most baffling phases of ministerial life. Many, many men decline to enter the ministry because they know of the disgraceful political deals that are pulled off in connection with promotion and success in the ranks. In some denominations appointments are even bartered and sold with as little conscience as was involved in the selling of his birthright by Esau to Jacob. In some cases "higher-ups" are reported to sell appointments regularly at a bonus. Young ministers, and old as well, in the several denominations, view the spectacle of having others far less worthy than they, judged by any score, promoted above them; not on the basis of merit, but of "pull" or "cash" or "color" or "fawning" or "flattery." Because of the corruption existing in the churches by reason of this political atmosphere, we know of numerous cases of young men who not only spurn the ministerial calling, but execrate the church and that for which the church stands.

Perhaps what is even more ominous in regard to recruiting young Negroes for the ministry is the fact that more and more young Negroes are losing faith in the gospel of the church. They claim that Christianity as preached and symbolized in the church, lacks certitude and sanction by the practice of Christian people in social contacts and behavior. There is nothing more disconcerting in the relations of the churches to young Negro life to-day than that the practical validity of Christianity as it has been preached during the years is noticeably discredited by the present generation of Negro youth. As Christianity lives in the Negro both is inclined to reject it and is unwilling to undertake its sale to others. 'What is the use," says he, "of devoting myself to a career of preaching a religious theory which the dominant group of society does not practice toward either me or my people?"

So far as we have been able to read the minds of the young men of the race and to get from them an expression as to why they do not assume the responsibility of a ministerial career, this is the most alarming discovery which we have made. Young Negro men are not concerned as much with the scientific emphasis, or with distractions by vocational opportunities, or with lack of remuneration, or with the unpopularity of their tasks, in any way comparable to *their revulsion from the ministry on the ground of vicious politics within the churches* and of *the absurdity of trying to preach a gospel which is discredited every day by the lack of practice of the gospel ideal in*

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"Face to face with these facts, the present situation is ominous for the church. Among the 12,000,000 Negroes in the United States, there are about 40,000 church organizations. These require 2,000 new ministers annually. Less than one per cent of these—that is, one in 154—have college and seminary training. One in thirty-five has graduated from high school and seminary. In the several theological seminaries available, not seventy-five Negroes with college training are enrolled, thirty-four of these being in Gammon Seminary. Over 33,000 Negro preachers have received only rudimentary education."

To the solution of this problem, many leads have been suggested, all of which have their value. A pretty safe general principle to be followed in undertaking the correction of social ills is to first ascertain the causes lying back of the maladjustment. Applying that principle with reference to recruits to the ministry, among the chief causes easily discerned are perhaps the following: Society discloses a general reaction to religious dogma and organization, caused by the constant impact of the scientific method in approach to all of the facts and experiences of life This new attitude is seriously making inroads upon the settled faith of thousands of people who formerly were easily responsive to appeals of a religious nature The preacher to-day encounters on every hand this new attitude of his congregation and finds it more difficult to reach them especially unless he is equal to the task of meeting the layman upon the manifestly higher levels than formerly characterized the congregation in the earlier history of organized church life.

Obviously also the battle with himself is one of the most difficult confronting the modern candidate for the ministry to make his decision to enter therein final. His personal choice is thwarted by reason of the clamor that comes to him from the wide range of vocational opportunities offered him in our growing civilization. The young man who promises much by way of service in the ministry is usually one who possesses unusual capacity for achievement and leadership. Such a person finds easy attraction to other vocations which are bidding for the same manhood qualities of character and preparation demanded in the ministry. Confronted with this wide range of service possibilities, the young man to-day finds it more difficult than those of the former generation to decide in favor of a ministerial career.

While, of course, ideally the minister must be above considerations of gain and monetary returns, the practical fact is, that prospective recruits for the ministry are sometimes influenced in their choice by the relatively small remuneration guaranteed to those who assume the responsibility of ministerial leadership among their brethren. The dollar must, of course, be subordinated to the spiritual returns; but in the present commercial atmosphere the dollar is positively indispensable, and when but few dollars are to be expected as his returns for honest and sacrificial toils on behalf of society, the candidate frequently feels inclined to hesitate before committing himself to the ministerial calling.

It matters, too, for the young minister that in certain quarters and on certain levels of society, the ministerial calling is growing in unpopularity. Many young men with bright prospects before them for social advancement otherwise, are lacksponsive to appeals of a religious nature. ing in the moral courage necessary to assume those tasks which they know are unpopular in the eyes of the masses of the folk. The obligation to assume the task of preaching under such unfavorable circumstances as have faced the ministry from its beginning has been one of the most difficult barriers, and is still more so to-day of almost any which the young candidate must meet.

Whatever we may say as to the challenge and obligation confronting young men to disregard these unfavorable considerations, these causes operate strongly in their influence to bring about the present situation in which there is a lack of recruits to the ministry of the church at the present time.

For the Negro ministry, besides these causes already given, two others, ordinarily overlooked, are of momentous and ominous significance in reference to this problem. A courageous ministry, desperately in earnest and resolutely progressive in its treatment of social problems, is the need of our time. The organized church has always exhibited impatience with such a type of ministry. A courageous minister following to its final effects the social implication of the gospel to-day would find himself out of place in the organized modern church. In fact, there is freedom for the theological mind, but it would be difficult in any church to discover a sphere of freedom for a minister with a social conscience. Many ministers are by force of circumstance compelled to compromise their Christian integrity by the preaching of one ideal and the practice of another in relation with their neighbors.

Then there is the sickening effect of vicious politics in the ranks of the organized church. This is one of the most baffling phases of ministerial life. Many, many men decline to enter the ministry because they know of the disgraceful political deals that are pulled off in connection with promotion and success in the ranks. In some denominations appointments are even bartered and sold with as little conscience as was involved in the selling of his birthright by Esau to Jacob. In some cases "higher-ups" are reported to sell appointments regularly at a bonus. Young ministers, and old as well, in the several denominations, view the spectacle of having others far less worthy than they, judged by any score, promoted above them; not on the basis of merit, but of "pull" or "cash" or "color" or "fawning" or "flattery." Because of the corruption existing in the churches by reason of this political atmosphere, we know of numerous cases of young men who not only spurn the ministerial calling, but execrate the church and that for which the church stands.

Perhaps what is even more ominous in regard to recruiting young Negroes for the ministry is the fact that more and more young Negroes are losing faith in the gospel of the church. They claim that Christianity as preached and symbolized in the church, lacks certitude and sanction by the practice of Christian people in social contacts and behavior. There is nothing more disconcerting in the relations of the churches to young Negro life to-day than that the practical validity of Christianity as it has been preached during the years is noticeably discredited by the present generation of Negro youth. As Christianity loses the young Negro both is inclined to reject it and is unwilling to undertake its sale to others. 'What is the use," says he, "of devoting myself to a career of preaching a religious theory which the dominant group of society does not practice toward either me or my people?"

So far as we have been able to read the minds of the young men of the race and to get from them an expression as to why they do not assume the responsibility of a ministerial career, this is the most alarming discovery which we have made. Young Negro men are not concerned as much with the scientific emphasis, or with distractions by vocational opportunities, or with lack of remuneration, or with the unpopularity of their tasks, in any way comparable to *their revulsion from the ministry on the ground of vicious politics within the churches* and of *the absurdity of trying to preach a gospel which is discredited every day by the lack of practice of the gospel ideal in human relationships.*

We quote the following as typical of this mental attitude of intelligent Negro youth taken from the July issue of the Journal of Negro History: "Among Negroes the Christian church has been discredited. There are a few slavish-minded Negroes who still persist in referring to this socially repressive order in the modern world as Christian, but very few enlightened black people think of it other than as a farce. The increase in the number of candidates for the ministry of the Negro race, it is imperative that concerted effort be made on the part of persons who are known as Christians. They the leaders of the churches and of Christians, gam-blers, and outlaws, for among them or be-tween these classes and Negroes are found more brotherly love than is discovered between white and black Christians."

If we would make possible any materi

Church - 1931

Other adjectives used by him to describe it include "stupid, ignorant, barbaric, preposterous, downright simian (monkey), immoral, hog wallow"

Mr. Mencken tells of the curse of "barnyard theology," which is a disgrace to the human race, and ten times as degrading as any political bondage ever could be.

Preachers are referred to as "black racketeers," who boast that all of them are fundamentalists. If they believe what they preach, he says, they should be chased out of their pulpits as public nuisances and put to useful work.

Mencken says further:

"I see no reason Negroes should be such heavy patrons of these **dunghill** varieties of Christianity. If their nature demands the consolations of religion, then there is plenty of room for them on more decorous levels.

1-31-31

Dr. George Bragg.

"In Baltimore my friend, Dr. George F. Bragg Jr., shepherds a flock of Episcopalians; they are intelligent and civilized people, and he himself is respected as a scholar and as a man. There are in the same town many Negro Catholics—quiet, devoted, self-respecting men and women, to whom a Methodist revival would be as horrifying as it would be to the president of Harvard. But four-fifths of the more pious Negroes of Baltimore are still under the hooves of **evangelical theologians, and it is these gentry who get their hard-earned money and keep them dumb and hopeless.**

Baltimore, Md.

Grotesque Chapels.

"Within half a mile of my home in the town there are dozens of grotesque chapels, each radiating anthropoid superstitions, each supporting an oily go-getter, and each pumping dollars out of poor people. Further on are huge churches almost without number—most of them foisted on the ignorant by whites eager to clear out, and each with its mortgage. Meanwhile, the 150,000 Negroes of Baltimore are unable to support their one small hospital, and when they are ill most of them have to turn to the whites.

Barnyard Theology.

"The curse of this **barnyard theology** lies over the whole of America. It is responsible for the worst corruptions of our politics, and the generally uneasy and uncomfortable tone of American life. It gave us Prohibition. It put Hoover into the White House. In the South it is solidly behind Ku Kluxery, and is hence mainly to blame for the exploitation and ill-usage of the Negro.

"Yet there are so-called Negro leaders who argue gravely that it is a boon to their own people—that there is something mystericusly refining and uplifting about it—in other words, that it is a merit to keep Negroes ignorant. I only hope that this appalling doctrine finds no customers among the young Negroes who now pour out of the colleges, eager to find some way to help their own. If they come out Methodists and Baptists, then the situation of the Negro in America is indeed hopeless.

Vestige of Slavery.

"But if they emerge with some share of sound knowldge and a decent respect for their own minds, then they will apply themselves to combating this last and worst vestige of slavery. There can be no real and general progress in the race until it is disposed of. So long as Negroes believe rubbish they will never get beyond the level of the Southern poor whites. In other words, they will never get beyond the level of the most ignorant and degraded white men now known on earth.

Poorest Racial Group.

"**The Negroes of the United States, taking one with another, probably constitute the poorest racial group in the country.** Even the Indians . . . show a higher average wealth. **Maybe the Mexicans are as poor as the Negroes, but I doubt it.** . . .

"There is prejudice against them so long as they are in poverty, but as soon as they get money they may aspire to anything. But the overwhelming majority of Negroes are still doomed to dull and profitless toil. Not many of them do well in business, and even fewer succeed in the professions.

"A really successful Negro lawyer, physician, banker, engineer or man of science is still a sort of miracle. Nor are Negro artists much better off. . . . I can think of no Negro painter or writer who makes $10,000 a year. A few musicians perhaps—but that is about all.

White Prejudice

"Part of this lack of success is due, plainly enough, to the prejudice of the dominant white. He still thinks of the Negro as congenitally inferior. . . Even when a Negro does manifestly superior work there is a disposition to decry it. Every time I praise an article by a Negro in **The American Mercury** certain readers send me word that it is bad, and ought not to have been printed. Similarly, when I sat lately to a Negro portrait painter, a number of friends assured me that the painting would be a botch, though they had not seen it and did not know the artist. . . .

Being White

"There is little apparent tendency among Negroes themselves to support and encourage their genuinely salient men. Normally, they seem to follow only two kinds of leaders: those who try to make **them satisfactory to white people and those who try to make monkeys of them.** . . .

"But I am sure that very little is accomplished for the race by following leaders who associate so much with whites that they have come to think white themselves. Once they got social equality for all Negroes of their own class, as they have got it for themselves, they would apparently be content. But great races are never satisfied with equality. What they always try to demonstrate is superiority.

Superiority

"That Negroes, in more than one way, are superior to most American whites is something that I have long believed. I pass over their gift for music (which is largely imaginary) and their greater dignity . . . and **point to their better behavior as members of our common society.**

"Are they, on the lower levels, somewhat turbulent and inclined to petty crime? Perhaps. But that crime is seldom anti-social. It gets a lot of advertising when it is, but that is not often. Professional criminals are rare among Negroes, and, what is more important, professional reformers are still rarer.

"The horrible appetite of the low-caste Anglo-Saxon to police and harry his fellow-men is practically non-existent among them. No one ever hears of Negro wowsers inventing new categories of crimes, and proposing to jail thousands of their own people for committing them.

"Negro Prohibitionists are almost as rare as Catholic Prohibitionists. No Negro has ever got a name by pretending to be more virtuous than the rest of us. In brief, the race is marked by extraordinary decency."

General

Congregationalist
Boston, Mass.

JAN 30 1931

ALONG OUR STREAM OF FREEDOM (Ps. 126)

The Negro Minister Leading Still

Despite the great progress made by the colored race since its manumission sixty-six years ago, the Negro minister is still the leading factor in racial development. This has been borne in upon me afresh in view of two gatherings bearing on this point. The first was the seminar on the Negro Church held at Yale University this spring in connection with the annual convocation of the Yale Divinity School. Colored students of the Divinity School, backed by Prof. Jerome Davis, called together leading men of the race to discuss the problem of the Negro Church. There came leaders from various departments of church life, who after a three-day discussion agreed on the supreme importance of the church in the life of the colored people. Among these Dr. George E. Haynes, of the Federal Council of Churches, after a review of the work of the colored church in the present crisis, held that the hope of the race lay in the development of the church along social lines, with religion as the great background. He felt that the church should be a great labor agency in the present readjustment of the Negro to the economic situation.

The other gathering was the eighteenth annual meeting of the Ministers' Conference of Hampton Institute, held June 22-26, under the leadership of the chaplain Arthur Devan. Despite the stringency of the times 366 ministers gathered from various denominations of seventeen states and the Dominion of Canada for the discussion of topics relating to the practical work of the church. They were welcomed by Pres. Arthur Howe, who is just assuming the work of leadership at Hampton following the tragic death by drowning of President Phoenix. Mr. Howe asserted that education without religious background would not solve the problems that are confronting the colored race.

Dr. Gaius Glenn Atkins of Auburn, gave two illuminating addresses on the preacher and his texts, and held that the kind of preaching that would abide must grow out of the heart of Biblical texts, which he made most fascinating. Bishop Robert E. Jones, of the Methodist Episcopal Church, gave addresses on church leadership, management and finance, pointing the way for the development of the colored church by an evolutionary process from the old way to the new. Miss Jane Hunter, the Jane Addams of the race, who has built up a great social center for colored girls in Cleveland, herself a product of the church, made effective pleas for the readjustment of the Negro church so as to include recreational features that would hold the youth to the church without impairing its spirituality. Dr. Wharton and Professor Ellison threw new light on the value and possibilities of the rural church.

Together with the preachers there came to Hampton over 800 teachers in summer session. Two great sessions were held jointly, with addresses by Dr. Beverly Tucker of Richmond, and Dr. Robert Moton of Tuskegee. Dr. Tucker showed how the individual and the social sides of religion should co-operate, and Dr. Moton gave a practical address on the necessity of the church readjusting itself to modern conditions while holding to the emotional and spiritual traditions of the race.

Dr. J. W. E. Brown of New York City gave the opening sermon, which was a trenchant appeal for reality in the work of the ministry, and it fell to the lot of the writer to try to lead the responsive group at the heart of each day into the spiritual verities of the Eternal. One of the finest things of the conference was the singing of the Negro melodies by the Hampton Quartet. The objective set by Chaplain Devan in the opening of the conference seemed to be fully attained—to put more sky in the task of the minister, or, as Dr. Atkins finely put it, to lay the daily task along beside the stars.

HENRY HUGH PROCTOR.

Ecumenical Conference Votes to Resist Race Discrimination

ATLANTA, Ga.—Representatives of 50,000,000 Methodists at the closing of the Ecumenical Conference here, Sunday, went on record as opposing race prejudice.

Action was taken while visitors in the City Auditorium, but not delegates, were herded into jim crow seats.

The decennial address to Methodists of the world, contained the following creed:

"We Methodists believe that the man with a vital religious experience will have the right ethical and social attitude. There are so many social evils and Methodism is so eager to provide the wholesome environment for wholesome living that we must resist:

"The liquor traffic.

"The gambling mania.

"Racial discriminations and unfairness.

"Economic injustices arising out of putting profits above human values.

"Amusements that debase.

"Ideas of sex and marriage which do not arise from respect for personality.

"War with its destruction and antagonism to human happiness and brotherhood."

men. We not only enlisted in the army of Jefferson Davis and Robert E. Lee out of our love for home and section but proved devotion and trust by protecting the wives and daughters of the masters fighting for what we shrewdly knew to mean our continued enslavement. And tell it until the stars shall cease to shine there was not one instance of violation of womanhood or treachery recorded against this race during all that period.

"But I cease not to warn our group that we should have a care also never to lose that patience born of the love and religion of our fathers for after all it is not the treatment which a man receives that effects him in the long run but the temper with which he bears it. We do not despair of the righting of all relations by the principles of this grand system as they radiate from the undiscriminating cross of Calvary."

Race Equality

J. W. Eichelberger of Chicago Zion's director of religious education said that Christianity could not succeeed unless it recognized the oneness all races, and saw to it that all color bars were removed.

He warned the church that lynching must stop, jim crow railroad cars be eliminated, the South give the colored man a vote, and an equal opportunity to work. Every hospital and school should be open to colored as well as white.

Other Speakers

Other speakers at the cnference and at various churches were:

On Monday at 2:30 p.m., the Rev. J. A. Martin, Atlanta, of the C.M.E. Church, spoke on "The Means of Spiritual Growth."

Bishop H B. Parks Oakland, Fal., of the A.M.E. Church, presided at the first session on Wednesday.

"Personal Experience Every Believer May Attain" was the subject of a paper by Bishop C. H. Phillips Cleveland, of the C.M.E. Church, on Thursday.

The Rev. J. W Eichelberger, Chicago, of the A.M.E. Church, also spoke, Tursday, on "What Is Christian Brotherhood?"

Bishop M. W. Clair, of the M.E. Church, spoke at Warren Memorial M.E. Church, Sunday morning of last week.

Bishop M. H. Davis was the speaker at South Atlanta M.E. Church.

Bishop C. H. Clement of Louisville, spoke at Fort Street M.E. Church, and Bishop C. H. Phillips spoke at Allen Temple A. M. E. Church.

At St. Paul A.M.E. Church, the speaker was Bishop S. L. Greene.

Dr. C H Wesley, of Howard University, spoke at Flipper Temple, Sunday.

Bishop J. A. Gregg spoke at Butler Street C.M.E. Church, and Bishop J. S. Caldwell was the speaker at Franklin Memorial A.M.E. Church.

Bishop Elias Cottrell spoke at Holsey Temple M.E. Church.

Delegates

Delegates to the conference were:

A.M.E. Church—Bishop J. H. Jones, Wilberforce, O.; Bishop W. T. Vernon, Michigan; Bishop W. A. Fountain, Georgia; the Rev. D. H. Butler, Tennessee; the Rev. E. H. Soit, New York; the Rev. C. D. Dixon, Mrs. J. A. Handy, Maryland; Prof. John R. Hawkins, D.C.;

Mrs. L. M. Hughes, President J. P. King, the Rev. O. L. Moody, the Rev. J. G. Robinson, the Rev. R. A. Scott, D.D.; W. O. Tyler, LL.D., California; the Rev. B. O. Taylor, Illinois; the Rev. J. W. Walker, Alabama; the Rev. R. R. Wright, Jr.

A.M.E. Zion—Bishop J. S. Caldwell, Pennsylvania; Bishop L. W. Kyles, North Carolina; Bishop C. C. Alleyne, New York; Bishop E. D. W. Jones, D.C.; Bishop J. W. Wood, Indiana; Mrs. Cora E. Burke, Tennessee; the Rev. W. H. Davenport, North Carolina; The Rev. E. L. Madison, Pennsylvania; the Rev. H. T. Medford, D.C.; the Rev. I. A. Moore, California; Mr. E. S. Peters, Alabama; the Rev. S. G. Spotswood, Indiana; J. Lewis Taylor, D.C.; President W. J. Trent, North Carolina; the Rev. J. R. Wingfield, Alabama; W. T. Wood, Alabama.

C.M.E. Church—Bishop R. S. Williams, Georgia; President W. R. Banks, Texas; Prof. W. A. Bell, Georgia; the Rev. J. R. Starks, Texas; the Rev. A. W. Womack, Missouri; Dr. U. S. Walton, Tennessee.

M.E. Church—Mrs. Mary M. Bethune, Florida; President M. W. Dogan, Texas.

The conference closes October 25.

Methodist statistics cited by Dr. Wesley were:

	Churches	Members
A. M. E.	6,708	545,314
A. M. E. Zion	3,466	456,813
C. M. E.	2,518	202 713
U. A. M. E.	73	10,169
A. U. P.	43	4,086
R. M. U. P.	25	2,265
I. A. M E.	29	1,003
M. E.	3,743	323,347
M. P.	46	2,529
W. Meth	26	1,215
Total	16,677	1,.49,454

WESLEY URGES METHODISTS TO FOLLOW CHRIST

Ecumenical Conference Applauds Address of H.U. Professor.

BISHOP SPEAKS

Tells South Not to Lose Patience.

ATLANTA Ga.—"We call upon (white) men of high idealism not only to talk about Christ but to follow Him, to help bring about the brotherhood of man," declared Dr. Charles Wesley, professor of history at Howard University, at the sixth International Ecumennial Conference of Methodists, here, Saturday afternoon, October 17.

The address was received with deafening applause. Dr. Wesley represented the A.M.E. Church, and his address was frequently interrupted by demonstrations. English delegates were enthusiastic and gave him a prolonged ovation as he concluded. Everywhere hands were outstretched to greet him as he came down from the platform as the applause died out and then began again.

It was the noisiest demonstration of the week.

Dr. Wesley spoke on "Ten Years of Colored Methodism, the Growth of the Nine Denominations, and the Progress Toward Unification."

Dr. Wesley praised the progress of the colored ministry despite their handicaps and cited the rise of modern organizations which compete with the church for leadership and intensify the need for greater efficiency in the management and control of the church.

He said: "The Negro Methodist churches remain in this decade as in past ones as challenges to Christianity to make practical its theory of fatherhood and brotherhood and to give reality to the dream of the coming Kingdom. To this task, we of the colored Methodist churches, rededicate ourselves here and we call on men and women of high idealism who are not content with conditions as they are, who not only talk about Christ, but who follow Him—we call upon you to join with us in hastening the day when men on the earth as well as in heaven shall brothers be for a' that an a' that."

Jim Crow

Segregation of delegates in the meeting prevailed until Bishop Fountain led a protest which abolished the practice for delegates but not for visitors.

Bishop Walls

Bishop W. J. Walls of Chicago, of the A.M.E. Zion Church, spoke, Saturday night.

He said: "Often it is said that our numbers and criminal nature make us a menace to womanhood and civilization. Just a hint and we are willing to rest the case with the intelligence and fairness of our fellow-

Institute hopes that this study will furnish guidance to both national and local church leaders with respect to the future growth and development of the Negro Church and to supply new and significant information to social scientists, educators, and other persons interested in the Negro Church as a vital force. That hope ought to be realized. There is every reason to believe that the study will be of a character to make it just that sort of aid.

A STUDY OF THE CHURCH

SO much is being written and said about the church that one welcomes the news that the Institute of Social and Religious Research of New York has just completed the field work on a study of the church and is now in the process of tabulating the data collected. From every indication this study is no half-baked, highly opinionated affair. That is encouraging in a period when so much criticism is being directed at the church. No intelligent person believes that the church is without its vexing faults, but nobody wishes so honorable an institution censured unjustly.

A prospectus of the study being prosecuted by the Institute furnishes the information that B. E. Mays and Joseph W. Nicholson, who are making the study completed their field work on October 31, and that their investigations covered sixteen centers throughout the nation. The data secured covers about eight hundred Negro churches in such centers as Charleston, Atlanta, Birmingham, Memphis, Houston, Richmond, Chicago, Cincinnati, Detroit, Philadelphia, Baltimore, New Orleans, Orangeburg County, S. C., Peach County, Ga., Montgomery County, Ala., and Fort Bend County, Texas. The study is to be finished in two years, fourteen months for field work and ten months for preparing the material for publication. This shows thoroughness. Eight hundred ministers were interviewed, and the Institute reports that only ten failed to cooperate. This demonstrates the willingness of our ministry to assist in completing a factual study. Few groups could show so high a percentage of cooperation in any similar study.

"The object of the research," the Institute reports, "is to study the Negro Church as it actually exists, to appraise it on the basis of factual data, to discover causes for significant changes obviously at work in the church and religious life of the Negro, to determine the extent to which the church is a dominant factor in Negro life, and to indicate if possible the trend of the Negro's religious life as revealed in the church." The

Church-1931

General.

WOODSON ATTACKS CHURCH POLITICS, WHITE WASHING

Washington Bee 12-4-31

Says "Church Is Wallowing In The Slough Of Corruption"

That the church is now wallowing in the slough of corruption and that the high officials of the church are white-washing the corrupt practices of bishops and ministers as well as officers was charged by Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, in a statement issued here Tuesday.

The statement was in reply to an open letter writen by Dr. R. R. Wright, Jr., editor of the Christian Recorder, refusing to appear on the program of the association, in which he characterized the criticisms of the church by Dr. Woodson and his associates as half-backd opinions reached by unscientific methods.

Dr. Woodson declared that the laity was being "hood-winked" by the high churchmen and pointed to examples of corrupt politics, graft and exploitation on the part of those who have been elevated to the high places. He cited charges made by members of churches themselves that bishops had been accused of immorality and graft but nothing had been done to punish them or to press the charges.

After outlining the evils within the ranks of the churchmen, the Doctor declared:

"The Negro church does not require investigation. We know too much about it already. The corrupt state in which it is now found is not merely a reflection upon the whole race. When we are denounced because of the depravity of our clergy the people of the outside world are not going to inquire as to what denomination it was. It will be sufficient for students of social science merely to say that the Negro clergy has descended to such depths.

"The Negro church is the outstanding achievement of our fathers in America. It should be reformed and reorganized on the basis of community cooperation. It has been the great asset of the race and if properly conducted can render the race the unselfish service our people need. It would be a most shameful dereliction of duty if we permit the exploiters, grafters and libertines to discredit the institution. If something is not done to dislodge them the Negroes in America must hang their heads in shame.

"To serve the present age and also the future, as it is forecast by the present, moreover the Negro church in all of its good intentions cannot succeed in the future with the methods it has followed in the past. By eliminating corrupt politicians who have done and will do almost anything to hold the people in separate and distinct camps for exploitation the churches may soon learn to unite for their common good. In their present state they have no chance whatever to participate effecively in the much needed uplift of humanity through community cooperation for health and religious education."

THE ECUMENICAL CONFERENCE

Foundation

The Sixth Ecumenical Conference of World-Wide Methodism was held in Atlanta, Ga., October 16–25. The attendance was representative of the various branches of a common Methodism from all parts of the world. The program had been carefully arranged to afford adequate expression from many branches of the church and from many lands. The morning and evening sessions were held in large auditoriums to accommodate the throngs and the afternoon sessions were in four groups, meeting in different parts of the city. These groups discussed aspects of church life as related to the present age, and their findings were brought to the conference as a whole in the closing sessions and adopted by the entire body.

January 1932

This great conference gave to our schools an opportunity to see the representatives in attendance at the conference and to hear many of them. A few graced our chapel with their presence and we were honored with addresses and a sermon at our morning worship each Sunday. Our preacher the first Sunday was Rev. L. O. Hartman the editor and manager of Zion's Herald, Boston, Mass. The preacher the second Sunday was President Hillman of Simpson College, Iowa. Both were great sermons and each a distinct contribution to our record of platform events for this school year.

Atlanta Ga.

There were four things which stand out as among the many of value which this great conference brings to the religious world. 1. The whole conduct in utterance and attitude of the conference itself was a furtherance of the cause of race-relations as expressing the brotherhood of Christ in the world. Because of this a new respect was sustained by the white people of the South toward the colored people of this nation. 2. The cause of union between the branches of Methodism was greatly enhanced. A vote taken at the close of this conference would have brought many divisions into unity. A continuation committee was organized to keep the spirit and high purpose of the conference before the several branches of Methodism during the interim of the meeting, and to help maintain the real spirit of oneness. 3. The cause of temperance as set forth in the 18th amendment was greatly strengthened by the utterances of representatives from other countries particularly the strong words coming from Canada. 4. The positions taken in the group meetings and backed by conference action on the peace question made a profound impression which was strengthened by the addresses given by the President and Vice-President of the United States in the closing session of the conference.

April 22 no. 1.

It was a great conference held at a time when economic and social disturbances throughout the world make this a revolutionary period, and when the emphatic voice of the church may be meaningful to the State in every land. Every lover of high ideals and correct pronouncements on the part of the church will find great comfort and uplift in the conference. The complete report will be published in book form and can be easily secured by such as will care to live over again the great sessions as they were held, and meditate again on the finds of this world body of Christians.

NEW YORK TIMES

Bklyn. Section

NOV 29 1931

LARGER CHURCHES URGED FOR NEGROES

Dr. G. H. Hobart Finds Edifices in Queens Inadequate for Extended Programs.

CITES Y. M. C. A. ACTIVITIES

His Survey Shows Majority of Negro Population in Borough Own Their Homes.

More adequate buildings and equipment for Negro churches in Queens to promote educational, social and recreational programs were advocated in a report just issued for publication by Dr. George H. Hobart, survey secretary of the Greater New York Federation of Churches. While the number of churches for Negroes was sufficient to serve the population, but few of the congregations had proper edifices, Dr. Hobart's report said.

The Negro population of Queens totals 18,609, according to the report, and is concentrated in Jamaica, Corona and Flushing. There were 5,156 members on the rolls of forty-three Negro churches, the survey disclosed. This did not include the so-called "store-front" churches, concerning which statistics could not be obtained, said Dr. Hobart. He said the economic condition of the Negroes in Queens was favorable.

"Few Negroes live in tenements or apartments in Queens," the report said. "In Jamaica, where there are eighteen Negro churches, three-fourths of the Negro population live in their own homes, valued from $7,000 to $12,000. Most of them are heavily mortgaged," according to the report.

The report continued: "There are 300 members in the Negro branch of the Jamaica Y. M. C. A., where there are sixteen organizations serving the religious, educational, social and physical needs of the boys and men in attendance. The Jamaica Y. W. C. A. has eighty-five Negro members and reports finer biracial relationships as a result of some of the activities.

"Flushing, with a Negro population estimated between 1,500 and 2,000, has four churches for this group. Two of these, the Ebenezer Baptist and the Macedonia African Methodist Episcopal, are strong churches with excellent leadership. The latter has plans for a community building the facilities of which will be open to all Negro children and young people.

"The four Negro churches in Corona, which has a Negro population of 4,000, while sufficient in number, were in need of greater programs of activity."

DuBois Asks If Church Will Remove Color Line

Reform Must Come About If Church Would Lead

NEW YORK, Dec. 24—Writing in the Christian Century for December 9, Dr. W. E. B. DuBois, member of the board of directors of the N. A. A. C. P. and editor of the Crisis, expresses his opinion that the church which has lagged in facing the color line will avoid such problems as long as possible.

Calling the problem of the color line "not only the most pressing social question of the modern world, it is an ethical question that confronts every religion and every conscience," Dr. DuBois reviews the history of the church in this field.

The Christian church "sponsored and defended" slavery in America, writes Dr. DuBois, who says: "The only Christian body that gave the abolitionists aid and countenance was the Quakers, who, toward the end of the eighteenth century, and in the beginning of the nineteenth, gradually took a stand against slavery and began to agitate for emancipation."

After the early crusade for Negro education, following emancipation, the Christian church "has accepted the program of caste for Negroes." Discrimination in all forms is accepted by the church, even to refusing to appoint Negroes as missionaries to Africa. Summarizing his belief as to what may be expected of the church, Dr. DuBois writes:

"Judging from the past, I see no reason to think that the attitude of the Christian church toward problems of race and caste is going to be anything different from its attitude in the past. It is mainly a social organization, pathetically timid and human; it is going to stand on the side of wealth and power; it is going to espouse any cause which is sufficiently popular, with eagerness; it is, on the other hand, often going to transgress its own fine ethical statements and be deaf to its own Christ in unpopular and weak causes."

Church-1931

General

THE ECUMENICAL CONFERENCE

Plaindealer 10-30-31

Atlanta, Georgia was host from October 16—25 of Ecumenical Conference which is a conference composed of representatives of Methodism from all over the world, from every nation on the globe and every island of the sea. It is a mared gathering of all races of the human family. The Ecumenical Conference is held every ten years and alternates in meeting places between this country and Europe, that brings it to Western shores every twenty years. It is always a great meeting, made so by the vastness of the area covered, the coming together of the various sects and races of the Methodist family, the vision of its seers, the understanding of world problems usually found in its collective wisdom, and the inspiring reaches and accents of its program and actions.

The meeting just closed in Atlanta, was notable for many new reasons furnished by the place of meeting, the troublesomeness of many of the problems created or intensified by the stirrings here and there throughout the world, problems that cannot be stated in muffled tones nor adequately approached with feeble voice, trembling hands or faultering steps It was interesting to see if Atlanta, Georgia could and would rise to her first opportunity of its kind and teach the world that a great religious gathering could be entertained in the South on the basis of Christ's teaching of brotherhood The voice spirit of Atlanta and Georgia sensed that very challenge and desired to meet it as Christian. And notwithstanding the traditions and social conventions particularly of that section, the casual observer would have to admit, barring a few minor infractions, that Atlanta, Georgia did well in that respect.

Another interesting feature was that the Southern Methodist Church had a unique opportunity in that she was in a peculiar sense the host of a mared conference composed of all races. And it being a religious gathering made it a challenge to recognize Christ and his teaching on brotherhood in the treatment accorded the delegates and visitors, and in courageous utterances on great moral questions of the age that have to do with interracial attitudes and relationships. Again the great leaders of the Southern Methodist Church were not willing to lose their opportunity.

THE ECUMENICAL CONFERENCE

The Sixth Ecumenical Conference of Methodism was held in Atlanta, Ga., October 16th to 25th, with headquarters in the Wesley Memorial M. E. Church (South). More than 500 delegates representing the most distinguished leaders of the world wide Methodism were there. There were groups of Methodists there, viz.: Wesleyan Methodist Church and Primitive Methodist Church of England, United Methodists, Methodist Church in Ireland, Wesleyan Reform Union Methodist Church of New Zealand, Methodist Church of Aurtralia; M. E. Church of America, M. E. Church South, Primitive Methodist Church (United States), Free Methodist Church, United Methodist Church of Canada, Methodist Protestant Church, A. M. E. Church, A. M. E. Zion Church, C. M. E. Church, Methodist Church of Mexico, Methodist Church of Brazil, Japan Methodist Church—twelve denominations in all. There were two Negro denominations not represented—the A. U. M. P. and the U. A. M. E. Churches.

The delegates representing the A. M. E. Church were Bishops Parks, Jones, Vernon, Fountain, Greene and Davis; Elders D. H. Butler, E. H. Coit, C. D. Dixon, O. L. Moody, J. G. Robinson, R. A. Scott, B. U. Taylor, J. W. Walker, C. H. Wesley and R. R. Wright, Jr., and Laymembers, John R. Hawkins, W. O. TTyler, J. P. King, Mrs. J. A. Handy and Mrs. L. M. Hughes. 21 in all. There were 18 delegates from the A. M. E. Zion Church and 9 from the C. M. E. Church, while among the 80 delegates from the M. E. Church there were 6 colored.

This was the first time an Ecumenical Conference had met in the South, and some of the Negroes were apprehensive lest their delegates suffer great inconvenience if not insult while in Atlanta on the Lord's business. While we were not present during the entire session we were there long enough to get the spirit of the occasion. When we first arrived we were rather rudely shocked when told by a taxi driver that his company did not haul colored unless accompanied by a white person. Of course we never bothered the taxi cab people any more, and did occasionally suffer the inconvenience of delay because no Negro cabman was in sight. For instance we were going to a group meeting about 10 blocks away. We called a taxi from the Wesley Church. It came. The driver asked for "Dr. Wright." When Dr. Wright appeared the driver expressed great embarrassment but was firm in not taking us because of "company orders." Mean while three white delegates got into the cab we had ordered, and it drove off. We waited for a colored cab man, or street car, finally ran upon another colored delegate doing the same. After a 15 minute wait we went to colored undertaking place three blocks away and asked to be taken to the church. We were accommodated. But when we arrived at the group meeting an English delegate who sat beside us said "You are late." For all we know he may have put down lateness as a racial characteristic of the American Negro, and tell his British friends how the two Negro delegates came to a most important meeting 20 minutes late. We did not explain to him.

Outside of the transportation itsem we found nothing of which to complain. Of course we did not try to eat in any down town restaurant or get a shave in any of the fine barbershops. Everything was courtesy from beginning to end—even the taxi diver who refused me did it so courtesly that it left no sting. Street-car conductors, postal employees, railroad ticket agents (!) and people in general were courtesy itself. Paris could not have excelled Atlanta We even ate in a "white" hotel—one of the largest in Atlanta—and there was no diot. Indeed nobody seemed to notice our coming (except the colored bell boy). In this respect Atlanta surpassed London, for we got too much attention there, Atlanta let us do as we pleased. A white woman shared a hymn book with us as naturally as the one in front shared with one of her own race; another called us to the only vacant seat which was beside her; an usher said "just this way, sir," as we hesitated to enter the door the first morning of our attendance, and in a hundred little ways we were made to feel welcome.

Let no one ever say that the Church is not exerting a wonderful influence on society. If there iis race hate, and discrimination, etc., it is in spite of the church's best effort. Nearly every Negro delegate with whom we talked expressed himself as being gratified that the Ecumenical Conference was held in Atlanta. "It is God's doing" said one.

The addresses were all of a high order. To hear them was worth the time and money it cost the delegate who came fro mthe farthest point away, to get there. No man could sit under the sound of the voices of such earnest pleaders for righteousness, for justice, for human brotherhood, for a closer walk with God, and not be better.

Because of the large number in attendance the delegates were divided into four groups, discussing (1) Personal Religion, (2) Church Life, (3) The Christian Social Order. (4) Wider Human Relationship. These meetings were in the mornings and at nights. Our colored delegates took active part in the discussions and acquitted themselves well. Bishop H. B. Parks was the only Negro to preside while Bishop W. J. Walls gave one of the responses to the addresses of welcome. Dr. C. H. Wesley delivered one of the "supplementary addresses" on the second day; Rev. J. A. Martin read a paper on "The Means of Spiritual Grace," Bishop C. H. Phillips read on "Personal Experience Every Believer May Attain," Prof. J. W. Eichelberger on "What is Christian Brotherhood."

Friday night "Heaven Bound" was rendered by the choir of Bethel A. M. E. Church and other choirs combined in a chorus of 250 voices. Dr. B. G. Dawson the able pastor of Big Bethel made the announcements and Rev. J. G Robinson led in prayer. And "Heaven Bound" captured 6000 people in the auditorium of whom fully 5500 were whites. When the play was over the audience refused to go. Request after request was sent up for more singing, and bishops, college presidents, editors, distinguished scholars, from all parts of the enthusiasm. And for 45 minutes after the curtain was dropped the first time the audience remained

Bishop Fountain was all smiles. He seemed in the "seventh heaven". He was delighted beyond expression. For there had been much discussion before hand about how to treat the Negroes. Of course

the only position a great bishop could take was "treat them like Christians." With Bishops Ainsworth and Leete he worked that the finest expression of cordial racial relationship should be exhibited. Whites and Negroes both met the issue. Everybody was happy; but Bishop Fountain happiest. The church should give Bishop William Alfred Fountain a vote of thanks. He is a great leader. He did a wonderful piece of work.

It was our pleasure to visit Gammon Theological Seminary and Clark University and worship in the chapel named for my own father-in-law, Dr. W. H. Crogman who died only the week before. But I was happiest to visit Morris Brown and to talk to the students. In spite of the depression there are nearly 300 college students in Morris Brown this year, and Pres Fountain reports things in excellent condition. The debt now is only $62,000, and Dr. Fountain is endeavoring to pay that off by Jan 1. Indeed young Fountain has some ambitious plans. Already through his advice the trustees have bought 21 acres of land in the City of Atlanta upon which they plan to locate the school and make it one of the greatest colleges of the South. Dr. Fountain has youh, intelligence, experience, ambition and courage . His dream will come true. He deserves the support of every African Methodist—indeed every Negro.

We ran in on Bishop Flipper for a few minutes before he left for his conference in Tallehassee which meets this week. We found him in execllent health enjoying the breeze on his wonderful front porch which overlooks Morris Brown and the city of Atlanta. Bishop Flipper has many advanced ideas which he promised to let the church have through the Christian Recorder.

We left Atlanta with many pleasant recollections. We trust to be able to give at a later date some of the significent papers which were read at the Ecumenical Conference. The program is given below:

ECUMENICAL CONFERENCE IN 'FARCE PLAY' ON HUMAN RIGHTS

Chicago Defender 11/7/8

By J. A. MARTIN
Editor Sunday School Literature, C. M. E. Church

The ecumenical conference in many respects was a success. The high notes struck in things evangelistic, a closer relationship of world Methodism and the glittering generalities with regards to world brotherhood and peace were among the addresses and papers featuring this conference. Again it was held in the very heart of the South and the delegates were of all races from the different nations of the world.

Atlanta made good in the matter of seeing to it that no discrimination was allowed as to delegates. Although some few ushers attempted sly discrimination in so far as visitors were concerned, the heads of the conference were not in any way responsible for it. The example of blacks and white mixing freely in a world meeting of Methodists showed the folly of all segregation of races in churches, railway trains and indeed all public places. The white and black South left with a better taste in their mouths, and certainly our white friends are slowly learning the curse of attempting to keep up the practice of caste wherein the weaker people are made "untouchables" in a civilization where all should be free.

While the above matters constitute the pleasing features of the world meeting, the ecumenical conference failed in one big essential—to go on record very specifically condemning segregation on railway trains in America and full freedom for the darker races of the world. Even though there were many speeches urging "world brotherhood" and condemnation of "white arrogance," etc., Group IV, which had for its study "Wider Human Relationships," refused specifying any of the laws and customs that prevent the darker races enjoying full freedom, although this group saw fit to urge the enforcement of the 18th amendment of the Constitution of the United States. When the committee on findings made its report many were startled that the urge for "wider human relationships" in a practical way was omitted entirely.

Immediately we introduced the following resolution and asked that it become a part of the committee's report:

The Resolution

May not the great nation constituting world Methodism seek in a very definite way to enter the realm of what might be called practical statesmanship, such as that of the American people in the matter of prohibition, and offer a solution of the following problems: Full freedom of the East Indians, the South African, the American Negro, Haitians and the Filipino, and indeed all of ths darker races of the world?

While we realize that there must be a full separation of church and state, may not the churches at least set themselves very methodically to the task of cataloguing the specific barriers between races, wherein the darker races are made victims of race prejudice, and in pointing out these specific injustices, make war upon them to the end of extermination?

We have plenty of glittering generalities that abound in sympathy. This we fully appreciate, but too often sympathetic generalities filled with declarations of good will die in the meetings, and we return to our respectvie nations and races to face practically the same problems and become the victims of caste. For example, segregation in America upon railway trains; the grievances of the East Indians that can be better named by the English and the East Indians themselves; the full freedom of South Africa from grave injustices practiced upon them by money powers; the prevention of the exercise of national independence in the case of Haiti, are all questions that should be brought before the church and studied concertedly with the type of education that will inform our ministers upon these injustices.

It is herein recommended that a committee be appointed whose duty it shall be to catalogue these grave injustices to the end that we may practically set ourselves to the task of wiping them out. In this connection we have no more striking example that best illustrates the present situation in church and national affairs, one preaching brotherhood and the other freedom, than the example of the Priest who preached, "Love God and Neighbor," and passed by a bleeding man on the other side of the road. It was the Samaritan who fulfilled the commandment, as we know, putting blood and life into the symbols and the word became "flesh" and dwelt among men.

The resolution was ruled out of order by Dr. Robert Bond, chairman, Wesleyan Methodist, London. It was ruled out on the ground: "The group has not had under discussion any specific evils respecting races." Hereupon he was disputed by Bishop Smith of the M. E. church and Dr. J. W. Eichelberger, African Methodist Zion church, Chicago.

The chair was sustained despite the fact that references had been made to the enforcement of the 18th amendment, which of course was a designated evil, and certainly had less claim in a group entitled "Wider Human Relationships." One deals with things (18th amendment) as affecting all people, while the group subject includes the dealing of people with people, and must discuss the evils that keep people apart, or prevent some people enjoying a freedom that is their birthright. The 14th and 15th amendments deal directly with people and propose "Wider Human Relationships" for all Americans. Here the conference refused to touch the very thing that it assigned the committee to study—folks or human beings. Great Britain's delegates were shy and indulged our people for the reason of its East Indian problem, and our people indulged the Britains because of the American Negroes. There was a majority made up of the two strong nations.

Fighting Minority

Although the majority defeated this resolution, the minority was not to be discouraged. Immediately Dr. J. W. Eichelberger introduced the following resolution:

Inasmuch as the chair has been sustained in his ruling that specific evils be barred from the report from the committee on findings, in order that we may be regular and comply very fully with this ruling, be it resolved: That any and all references urging the enforcement of the 18th amendment be expunged from the record.

A great fight ensued and upon a test vote the resolution was defeated by only seven votes. It must be said that several of the southern as well as the northern whites voted for this resolution asking that all references regarding the enforcement of the 18th amendment be expunged from the record.

The resolution that was ruled out of order, as is clearly seen, meant that a committee be appointed to study, gather facts, write down all outstanding evils that foolishly keep some races from enjoying their God-given freedom, and to send out literature to the churches throughout the world, and that the ministers of the churches preach against these specific evils and injustices. The minority did not get the resolution through, but this minority will keep up such fight.

Peace a Negative Virtue

While the ecumenical conference preached loudest about "Peace and Disarmament," some of the leaders seem to forget that "peace" is a negative element of virtue and the result of good behavior upon the part of individuals, or properly administered justice by the nations of the world. If our nation would have peace let it remove the "Jim Crow" of her twelve millions. These twelve millions will continue their wail as long as they remain in chains. If Great Britain would have it in East India, and the other powers in Africa, let them remove racial barriers and acknowledge full manhood rights. This done, "peace" follows. Men cannot "will peace" any more than they can "will sleep." Sleep follows regular habits and hard work. Peace follows regularly kept laws and zeal for justice.

Yes, the ecumenical conference, great in opportunity and pleasing in some gestures, failed in one great essential: While asking for "brotherhood and peace" it refused to ask the removal of specific barriers that prevent brotherhood and thereby disturb "peace."

Church-1931

"Heaven" New York

TAKE ALL RACES WHEN POLICE RAID HEAVEN

Baltimore

Fire Dept. Prepared to Wash Congregation Out.

TOO MUCH NOISE

Church Feeds All, Takes No Collection.

BROOKLYN, N. Y. — (Special) — Again the law laid its hands on the Rev. Major Divine, and 55 of his followers in a raid on his "Heaven," 72 Macon Street, Sayville, L.I., early Monday evening, and charged him with maintaining a public nuisance. Patrolman Richard Tucker knocked against the door and informed the congregation that it must cease the noises. Unable to get any results, the officer called the aid of District Attorney Joseph F. Arata, five deputy sheriffs and half a dozen state troopers.

District Attorney Thrown Out

Arata attempted to enter by the rear and was immediately thrown out head over heels. A riot call was sent out, and villagers were sworn in as deputies and the fire department prepared their hose to wash out the congregation.

At this juncture, the pastor told the district attorney that he would turn over the entire flock to the police. Eighy persons were crowded into three busses and taken to the town hall.

Released in $1,500 Bail

Fifty-five of them were fined $5 each, and the Rev. Mr. Divine was released in $1,500 bail for the grand jury, by Justice of Peace Duryea, who was summoned from bed. The arraignment lasted throughout the morning.

The "Heaven," which was established nearly 12 years ago, has remained a mystery to the citizenry. The Rev. Mr. Divine's place is open to everyone, regardless of race, creed or color, as was evidenced at the time of the raid. He has been arrested

REV. M. J. DIVINE

several times on the like charges, only to be fined or the case dismissed.

Free Eats and Sleep

There is no money needed for the upkeep of the group. Any person applying is served meals and supplied lodgings as well. When a man and woman apply together, both are fed and assigned to the men's and women's dormitories, respectively.

Religious activities are conducted differently, in that the followers go into a "possession" trance, claiming to be possessed by the devil, angels and saints. To inquiries at the trials of the pastor as to where he gets his money to support the institution, he answers with a smile, "The Lord provides. I get barrels of money from God."

During the past summer, the Rev. Mr. Divine's place was visited by people from many parts of the country. Busses from as far west as Chicago came to view the work being conducted by the minister on Long Island. Thousands of dollars are spent annually by the leader for supplies for his flock, and not one penny is asked for or a collection made. He is reputed to be wealthy and his means of income inexhaustable.

On one occasion, the members of the community asked for his withdrawal and immediately met a rebuttal from the merchants who value his patronage too highly.

Several humdred people packed the courtroom while a thousand others swarmed outside, eagerly waiting for admission. The 32 defendants had great difficulty in getting in and the police were forced to tackle the crowd like a football line in order to effect a passage for them.

The list was read in court and among the more important names who pleaded not guilty were: Wonderful Wisdom, Onward Universe and Gabriel. A motion was granted for the adjournment of the case until Friday, and the defendants be tried as one unit.

State troopers experienced no end of difficulty in trying to disperse the anxious crowd waiting outside, who were loth to leave believing that there still was a possibility of the trial being continued, although the court had been dismissed. All of the guilty who did not pay their own fines had no need to worry as this was guaranteed by the Rev. Mr. Divine.

MAKES ATTACK ON BLACK JEWS

Jamaica

12-5-31

New York City.—(ANP)—Synagogues in Harlem, conducted for the benefit of so-called "black Jews," were the objects of a second attack Sunday night by Dr. Norman Salit, white, who addressed a Jewish Center audience in Jamaica, Long Island.

Dr. Salit declared that the Negro synagogues were based on "a mixture of superstition and ignorance that has nothing to do with Judaism." He described the Harlem temples as "grotesque phenomena rising out of the mystic sensitivity of the Afro-American played upon by charlatans."

The black Jews are known as Falashas and come principally from Ethiopia (Abyssinia). It is contended that although they are dark and come from Africa, they are not Negroid, but the remnants of Jewish leaders and soldiers lost in Africa who have been blackened by the sun's rays.

BROOKLYN, N. Y.
EAGLE

NOV 29 1931

Negro Lawyer Offers Help To 'Father' Divine After Raid

James C. Thomas, former Assistant United States Attorney and one of the wealthiest Negroes in Harlem, yesterday sent this telegram to "Father" Major J. Divine, leader of a Negro cult at Sayville, L. I., whose church was raided during services by local authorities because of alleged hubbub which disturbed the neighborhood:

"Reports have reached me of the un-American and prejudiced treatment accorded you and your followers in deprivation of Constitutional rights of property and freedom in religious worship. As former Federal attorney and as a Negro my services are tendered to you gratuitously to preserve those rights and privileges so sacred and won at so great a cost."

Thomas said that he understood "Father" Divine had invested $50,000 in his Sayville property and that since the beginning of set depression he has provided for many persons who had "fed and slept at 'Father' Divine's expense."

"This Negro religious worker says that 'God Will Provide,'" said Thomas. "Negroes are fervent in their worship, but they are sincere. I understand from information given me by a white man of standing that 'Father' Divine and his followers are being molested only because of the influx of Negroes to Sayville."

Thomas said that he would seek a permanent injunction restraining residents of Sayville from interfering with the worshippers.

'Black Jews' Synagogues Attacked

Brooklyn

12-5-31

NEW YORK, Dec. 3—(ANP)—Synagogues in Harlem, conducted for the benefit of so-called "black Jews," were the objects of a second attack Sunday night by Dr. Norman Salit, white, who addressed a Jewish Center audience in Jamaica, L. I.

Dr. Salit declared that the Negro synagogues were based on "a mixture of superstition and ignorance that has nothing to do with Judaism." He described the Harlem temples as "grotesque phenomena rising out of the mystic sensitivity of the Afro-American played upon by charlatans."

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10,000 Crowd Rockland Palace To Hear Father Major Divine And His Disciples From "Heaven"

Sunday Meeting Held In Harlem Is One of the Biggest Yet; Police Have Hard Time Keeping Crowd In Check

By Clifford Smith

By popular demand a meeting was held Sunday, December 20 at Rockland Palace, 155th street and Eighth avenue, by Father Major J. Devine whose headquarters at Sayville, L. I., popularly known as "Heaven" are threatened by court action of Sayville residents. So crowded was the hall that it was almost impossible to distinguish who was there. More than 10,000 persons clamored to get into the hall.

Despite the size of the crowd, it was without doubt the most orderly and well behaved meeting of its size that Harlem has ever known. There were only a few minor demonstrations which were ably handled by a detail from the West 135th street police station.

Ovation to Father Devine

The meeting was already under way when Father Devine entered with Mother Devine and a number of his students from Sayville, Long Island. There was at once a welcome which caused the meeting to stop until quiet could be restored. There were thousands who did not know Father Devine, but who recognized him at once as the little man who has done and is doing so much good.

A Mr. Alexander opened the meeting with an explanation of the teachings of Rev. Devine and the benefits derived from it. Standing at times before the microphone on the platform placed there to carry the voices of the speakers to the rear of the hall and gallery, and again walking up and down the platform, he kept saying "Don't Confine Me. Dont Confine Me." I shall give a few lines from Father Devine and other speakers.

In his opening address, Mr. Alexander said: "Father Devine is going to close all the church doors. He is going to make the world like this (pointing to the audience). He will win; no one can stop him. You have no right paying for God; He is free. You can't sell him Christ in God. One in One.

"Father is not teaching as the churches do, politics, segregation, etc. He is teaching truth and love."

Mr. Alexander caused a ripple of excitement when he stated: "Christ and Heaven are here. If you want proof, here it is. Heaven is here and now. You don't die to go there. The church has misled you all along this line." He told of entering a church one Sunday, being handed a paper and being led to a particular section to be seated. He closed by saying the biggest question today is the race problem and the churches are not fighting it hard enough nor teaching equality strong enough.

People Ask for Leader

The next speaker was D. E. Hadnot, a student from Sayville, who spoke of how Father Devine helps, changes, etc., mind, body and soul. During these talks there was a constant murmur "Where is Father? When is he coming? etc."

Mr. Strong, the next speaker, related how he as a preacher had been praying for an old lady but was not sure of himself. He said on a recent visit to this same old lady, she told him she could see. He was happy at last and had found the truth he was seeking.

He stressed the point that Father Devine had said "Bring me a dead body that has not sinned and I will command and demand that death give it up and life shall return and it shall rise." He closed by saying "I met God face to face and did not die. Here is my proof, Father Devine."

Mr. Junior was the next speaker, and he spoke shortly and to the point, saying: "Father has healed me of two habits that were ruining me. One was drunkedness, the other smoking an unbelievable amount of cigars a day." He closed saying: "My faith was amply rewarded. As in one case, I asked Father, through mental contact one day while walking through the woods, for some money. That night I found it in my pocket. I am satisfied Father Devine is our All in All."

Rev. Bishop John Selkridge, R. P., of the United Church of Jesus Christ, preached a short sermon stressing the point that this is the time of deciding between God and otherwise. He said he was glad he was not as some ministers are, doubtful and misleading, but sees and believes in the truth as taught by Father Devine. He closed by saying sin is the law of God, broken through disobedience and decietfulness.

Father Devine Enters

At this point the meeting came to a noisy standstill upon the entrance of Father and Mother Devine. The ovation given them was a par with any given our Mayor or any other high official at any time or place. And now the meeting got on in earnest, everyone taking up the hymns as led by Mother and Father Devine. The entire assemblage seemed to suddenly take on new spirit, interest, etc.

As is his way, Father Devine did not at once take the limelight but stepped back so that the other speakers could continue. He introduced S. M. Boyd of the Church of Truth, 11 West 42nd street, representative of Rev. Grier, as the next speaker who explained the need of faith and love, the blessings of giving and not expecting payment, and social and racial equality.

He was followed by Mr. Joseph of Sayville, who caused quite a number to shout and get happy when he spoke of Paul and his teachings, etc. A lady, whose name I was unable to catch, flayed the large number of supposed Christians for their treatment of their fellowmen and their ignorance of the Christianity which they profess. After her came a Mr. Stevens, a broker, who spoke of how Father Devine has taught him that church, etc, could and did not teach him, and closed by saying he was honored to stand with and for such a teaching and truth as Father Devine.

Then came a surprise speaker, our able and esteemed former United States Attorney James C. Thomas. He caused no end of applause when he stated that Suffolk or any one county could not or would not hinder or molest Father Devine. He stated his reason for not doubting Father Devine by saying his faith in Father Devine was strengthened when he received blessings from Father through mental contact. He also stressed the point of his being proud to be in accord with Father Devine.

Father Devine Speaks

By this time the demand for Father Devine to speak had grown so large that he stepped up to the microphone and began his address. So quiet and attentive were his listeners that one could have heard a pin drop. He opened by saying "Isn't it wonderful." His address in part follows:

"I ask you as I ask people in Suffolk County and all over the country, do you hate me? would you imprison me? would you kill this body, for bringing you the truth, health happiness, shelter, food, consolation, joy, prosperity? I ask you, would you? Could you?"

There was a great shout of "No, No, No, Father, No." He went on to state how he had been tried to be made to leave different places by force but always won out.

He explained this by saying:

"I am the life and the light, and I live as I teach and ask you to admit Christ to enter your soul, your temple your kingdom, and you shall become as I am. Do as I do."

There was another great shout of "Thank you Father."

Continuing, he said: "I teach you the way of righteousness that you may have eternal life for to sin is to die.

"I teach now as of 1900 years ago. I come to comfort you, cheer you, bless you, give you homes for your bodies, rest for your soul, relief for all sorrow, for I am the written word as given you and do live thereof. You need not see nor touch me. Live clean, pure, right and you can contact me and receive countless blessings."

At his closing remarks, there was a rush to the platform to touch Father Devine. The rush was stopped long enough to let The New York Age reporter speak, at the request of Attorney Ellee J. Lovelace, representing Father Devine, and Attorney Madison, who thanked The New York Age and public for its support and attendance. They said that there would be weekly meetings hereafter.

The Age Reporter Speaks

The Age reporter was glad to state to the audience that he could personally vouch for the things printed in The Age here and before as he personally saw them and will give further statements and news as gathered each week. Many letters were passed to Father Devine asking blessings. I am allowed to state that each writer may rest assured of a blessing in answer.

The police had a job getting Father Devine out and away from the meeting, as the crowds climbed on and in his car seeking to touch him. There were about 100 or more students and followers from Sayville brought over in cars furnished free by Attorney Lovelace, Attorney Madison, L. B. Hart, the Seventh avenue undertaker, M. Van, Sayville, Father Devine, and others.

I shall tell of Harlem's barefoot phophet, etc, in the next issue of The New York Age, with further testimonial letters.

Church-1931

Independent Spiritualist Church.

SPIRITUALISTS ELECT BISHOP

10-3-31

By CLEVELAND G. ALLEN

NEW YORK.—The outstanding feature of the first annual convention of the Independent Spiritualist Church which was held at the St. Catherine's Spiritualist Church, from September 21 to 25, was the election and ordination of the Rev. Stanley F. Clarke as the first bishop of the church. The creation of this office marks the beginning of a new religious movement in America.

The convention opened on Monday evening with a dinner for the 100 delegates and visitors at the Hotel Dumas A. C. Stuart Williams presided. Addresses were made by Richard E Carey, Dr. M. E. Dubissette, Dr. Robert Challenor, Dr. Henry Burtrand Henry Toppin, and Wm. Osborn. The invocation was given by the Rev. F. Shadwell. The response to the addresses were made by Bishop Stanley F. Clarke.

The Declaration of Principles asserted belief in the everlasting life of the universal consciousness, and said that Spiritualism was a science, because its religious principles are based on philosophies and demonstrated facts of communication with those who live in the spirit world by means of mediumship.

Bishop Clarke ordained the following persons ministers in the Independent Spiritualist Church: Mmes. Alma Sunhouse, Sarah Womack, of Atlantic City; Unis Thomas, Brooklyn; Evelyn Busher, of Brooklyn; and Prof. Christian Barrow, who was also appointed dean of the New York diocese.

The Independent Spiritualist Church was organized by Bishop Clarke five years ago, when he withdrew from the Colored National Spiritualist Convention. He believed that a more perfect religion could be formed through an independent church. The organization has churches in New York and Atlantic City, and has a membership of 500. Bishop Clarke is a native of Barbados.

Church-1931.

M.E.

Training Schools for Pastor

TEN schools of practical methods fo town and country pastors were pro moted during the past year by th Bureau of Negro Work of the Board o Home Missions and Church Extension o the Methodist Episcopal Church. The schools, which were first held in 1920, are no longer confined to the ministers of the Methodist Episcopal Church, but include all denominations. The four hundred and three pastors served in the ten schools last summer have an average of two churches each, reaching about eighty thousand members and at least two hundred thousand people.

The courses offered include religious education, homiletics, evangelism, rural social work, care of livestock, home economics, and recreation. All lectures were mimeographed and loose-leaf folders were provided so that the pastors might have outlines of the courses to provide a training program among their people at home. At least once a quarter the Bureau of Negro Work gets in touch with the men who attended the schools, to see what results have been brought about in various communities.

The Bureau is planning to promote eighteen schools during the first ten months of 1931.

Bishops to Hold World-Wide Meet

HARRISBURG, Pa.—A world-wide conference of bishops of the Methodist Episcopal Church will be held here November 8 to 14. Bishop William McDowell, white, of Washington, D.C. will preside at the annual banquet at which Bishop R. E. Jones, of New Orleans, and W. F. Anderson, white, will speak.

ASBURY'S NINETY-FIVE YEARS

Asbury M.E. Church, at the corner of 11th and K streets northwest, is celebrating its ninety-fifth anniversary. When we take into consideration that the Negro was freed from slavery in this country only sixty-five years it is remarkable for a Negro Church so near the Mason and Dixon line to celebrate its ninety-fifth anniversary. This Church was thirty years old when the Civil War ended.

In his sermon Sunday, the pastor, Reverend R. M. Williams devoted his time to "The Contribution the Church has made to the World," and asked the question, who could tell of the influence that Asbury Church wielded on the abolition of slavery and how many Negroes were inspired by the services held in this Church before the war? How far-reaching has its influence spread into the national life of the race? There is no telling.

Asbury is the second oldest local colored church. Israel C.M.E. being the first one organized here. Ninety-five years of active service is a long time and the twenty pastors who guided this congregation wrought well.

Bishop Clair is possibly the most outstanding pastor. He served for sixteen years, the longest term of any pastor.

The present pastor is a progressive young man and Asbury is thriving under his guidance.

Church-1931

Newport News, Va. Press
Wednesday, March 25, 1931

Wellford Named To Address Negro Ministers Here

The Rev. Dr. E. T. Wellford, pastor of the First Presbyterian Church, will represent Governor John Garland Pollard at the meeting of the National Ministers' Alliance (colored), which will open its convention at Zion Baptist Church April 7, it was announced yesterday. The appointment by the governor followed a request by Rev. J. J. Posey, rector of St. Augustine's Episcopal Church (colored), that someone represent the state's chief executive.

Dr. Wellford will deliver one of the principal addresses at the convention. The sessions will continue until April 11. Governor Pollard wrote Posey notifying him of his appointment of Dr. Wellford, and sent his greetings to the alliance.

NAT. MINISTERIAL ALLIANCE MEETS IN NEWPORT NEWS

Journal and Guide

Leading Ministers From Thirty States Attend

4-18-31

NEWPORT NEWS, Va.—In an address before the third and last day session of the fifth annual meeting of the National Interdenominational Ministerial Alliance of America, Inc., last Friday, Dr. P. A. Scott, local physician, vigorously assailed the birth control movement now being given wide attention throughout the United States.

The Alliance opened last Tuesday at Zion Baptist Church of which Rev. E. C. Jones is pastor, with representative ministers from over thirty states of the Union. Rev. Charles L. Russell, of Washington, D. C., founder of the organization, is also its president.

Some of the problems dealt with had to do with religious, educational, civil, and social conditions of Negroes. One of the outstanding things dealt with was the right kind of education. A resolution was also unanimously adopted endorsing the work of the Frelinghuysen University of Washington D. C.

Norfolk, Va.,

The Hampton Institute Choir, under the direction of Dr. R. Nathaniel Dett furnished music for the opening night session of the organization. Among others who appeared on the program were: Dr. Arthur Howe, president of Hampton Institute, who introduced Dr. E. T. Wellford, white, pastor of the First Presbyterian Church. Dr. Wellford had been designated by Governor John Garland Pollard to be his proxy and deliver the welcome address on behalf of the state.

Others who appeared were: Rev. J. J. Posey, rector of St. Augustine's Episcopal Church, who presented Mayor Harry Reyner of Newport News; Dr. E. C. Jones, Prof. L. F. Palmer, principal of the Huntington High School, Attorney L. Marion Poe, Rev. L. H. Strawn of Alabama, Attorney J. Thomas Newsome, Prof. T. C. Erwin, and Rev. Charles L. Russell, the president. Rev. H. M. Gilchrist, of the local alliance, acted as master of ceremonies. The next session will be held in Washington D. C.

THE NATIONAL MINISTERIAL ALLIANCE TO MEET APR. 7-10

Courier

NEWPORT NEWS, Va., April 2.—The fifth annual session of the National Interdenominational Ministerial Alliance of America, incorporated, will convene April 7-10, here, at the Zion Baptist Church. On the opening night Governor J. G. Pollard of Virginia, and Dr. Howe, president of Hampton Institute, will extend words of welcome. The Hampton Singers, under the direction of Dr. Nathaniel R. Dett will furnish the music.

4-7-31

Pittsburgh, Pa.

During the four days' session, the Alliance will discuss the following subjects: "The unemployment situation"; "Will Birth Control prove a blessing or a curse?"; "How may the ministry and the laity work together in the solution of economic problems?"; "Should the Negro adhere to the Republican Party irrespective as to how the party treats him?"; "How may the church assist in checking crime?"; "Interracial good will"; "People should not live beyond their income."

The meeting will be attended by the leading ministers and the leading laymen from all parts of the country. The Rev. C. L. Russell of Washington, D. C., is the president.

Church-1931

Negro Church Women Meet In Richmond

Gary Indiana

First Meeting of Council of Church Women Is Held in Dixie

4-~~25~~-31

RICHMOND. — The first meeting of the newly organized Negro Council of Church Women was held on Monday night at the headquarters of the Playground and Recreational association.

Gary Indiana

Formed under the auspices of the Negro Welfare council, the Council of Church Women is composed of two members from each Negro church of every denomination in the city. Meetings are to be held the third Monday in every month for discussion of welfare problems in Richmond and the betterment of social conditions among the race.

Mrs. W. P. Johnson has been appointed temporary chairman with Mrs. R. V. Stevens serving as temporary secretary. The nominating committee is headed by Mrs. Emma Wynn, and the program committee by Mrs. B. G. Cousins.

The membership is divided into six divisions with chairmen for each. Southside district is headed by Mrs. Martha Fowlkes; Church Hill and Fulton by Mrs. R. V. Stevens, and Mrs. Ella Davis; West End, Mrs. L. C. Winfree; Central, Mrs. Louise Taylor and Mrs. Edith Bradford; Washington Park and vicinity, Mrs. Carrie Mitchell, while Miss Laura McFall heads the Catholic women.

Church-1931.

Presbyterian.

Montgomery, Ala. Advertiser
Sunday

A. R. P. Session To Close Tonight

CAMDEN, ALA., April 25.—(Special.)—The Associate Reformed Presbyterian Synod of the South, in session here, was addressed Friday by two fraternal delegates, the Rev. H. H. McConnell, of St. Louis, of the United Presbyterian Church, and the Rev. W. H. Hopper, of Birmingham, of the Presbyterian Church, U. S.

Mrs. R. L. Robinson, of Due West, S. C., president of Women's Synodical Union, gave a report of the work the women of the church are doing. Music was by the Synod's Quartet. Dinner was served to all visitors, and the local A. R. Presbyterians, in the dining rooms of the vocational school, by the ladies of the Presbyterian, Methodist, Baptist and Episcopal Churches. Plates were served to 400.

In the evening there were conferences on Christianity and The Present Day Problems, by the Rev. W. T. Simpson, Huntersville, N. C.; Christianity and World Peace, by the Rev. M. B. Grier, of Mooresville, N. C.; Christianity and Our Economical System, by the Rev. A. J. Ranson, of New Albany, Miss., and Christianity and Racial Relations, by the Rev. D. P. Patterson, Little Rock, Ark.

At the business session, the moderator for 1932 was the Rev. D. G. Phillips, D. D., of Spartanburg, S. C., was elected and the next place of meeting will be Winnsbora, S. C.

There were ministers present from a number of towns and cities of Alabama.

The meeting will close here Sunday night.

Dr. Taylor Again Heads Presbyterians

DR. HALLEY B. TAYLOR

WASHINGTON, D.C.—By electing on Monday, June 1st, the Rev. Dr. Halley B. Taylor, of the Fifteenth Street Presbyterian Church, Washington, D.C., to succeed himself, as their president, the members of the Presbyterian Ministers Association of Washington and Vicinity emphasized the fact that the spirit of Christian Brotherhood controls them in their dealings with each other.

The unanimous election of the choice of the nominating committee was the tribute that the members paid to the officials, under whose administration the association had enjoyed one of its most happy and successful years.

This association is more than a hundred years old, and is composed of ministers of the Reformed, the Presbyterian U.S. and U.S.A. churches of Washington and vicinity.

Dr. Taylor has the distinction of being the only member of our race who has held office in the association. For three years he was its secretary-treasurer, and he now begins his second year as its president. The three other officers are well known pastors of Washington churches.

NORFOLK, VA.
VIRGINIAN PILOT

JUN 3 - 1931

Conservative Presbyterians

Whether the birth control announcement alone of the Federal Council of Churches of Christ in America would have led to the severance of relations by the Presbyterian Church in the United States (the Southern Presbyterians, as distinguished from the Northern church, which is officially the Presbyterian Church in the United States of America), is at least debatable. Representatives of the Southern Presbyterians had previously criticized the Federal Council for political activities and radio policies. There was thus a considerable opposition element before the birth control statement was issued. That announcement would have run counter to the conservative groups in the Southern church in any circumstances. With restlessness and dissatisfaction already in existence, it became the last straw. The vote of 175 to 79 reveals a large majority who want nothing further to do with the council.

In so far as this decision is a reflection of the birth control issue, it suggests that the official representatives of Southern Presbyterianism are still unwilling to face the facts of modern social experience. Individual members of the church have a better grasp of the realities of this question, and for the most part have long since worked out their own attitude toward it. They will hardly be influenced in important degree by the official church pronouncement. The more likely result in the long run is that the church itself will have to shift its official attitude, as it has had to do on other issues, and thus in time will follow after its own membership. Whenever the church undertakes to control, even by indirection, the conduct of its members on matters which they feel that they can decide better for themselves, it fights a losing fight. Abundant experience indicates that it is doing that now.

The effect of the withdrawal of this large denomination from the Federal Council, following criticism from other denominations, is, nevertheless, a blow at the prestige and influence of the council. That, it seems to the Virginian-Pilot, is unfortunate. The Federal Council has a difficult role in carrying out a broad social program which sometimes brings it into conflict with both secular and sectarian organizations, and probably has made mistakes. But it has revealed on the whole such an intelligent, liberal attitude on a large number of national and international questions—including labor, temperance and prohibition, arbitration, disarmament, lynching, racial relations and many social problems arising out of modern life—that it deserves to be strengthened instead of weakened. For that reason as well as for the reactionary spirit revealed in its views toward birth control, the action of the Southern Presbyterian Church is regrettable.

CHARLOTTE, N. C.
OBSERVER

MAY 3 1931

THE BOARD OF NATIONAL MISSIONS.

The Presbyterian Board of National Missions, recently met in New York, made award of "service pins," to 18 men and women who have completed 25 years in that field. Included in the number of missionaries so honored were Rev. W. T. Frasier, of Charlotte, and Mrs. W. P. Donnell, Yadkin Academy, at Mebane; Rev. H. Y. Kennedy, Abbeville, S. C., and Miss C. E. Mahoney, Kendall Institute, Sumter, S. C. This form of recognition was adopted four years ago, and since then 361 missionaries have been so distinguished. It is stated in explanation of operations of this board that it spends more than $5,000,000 a year in a Christian service of healing, educating and evangelizing extended to men, women and children throughout the United States, regardless of creed, color or condition. It operates 7,277 enterprises from Point Barrow, Alaska, the hospital nearest the North Pole, to Porto Rico hospitals and schools near the Equator. Its 3,768 active workers use 62 languages daily in reaching the polyglot population of the nation.

Within its field are 120,000,000 people, only 41 per cent of whom are directly affiliated with any church organization, Roman Catholic, Jewish or Protestant. It carries service and the gospel to lumberjacks, miners, mountaineers, negroes, Spanish-speaking settlements, Orientals, Mormons, Indians, Jews, immigrants, exceptional populations, isolated people, and retarded areas.

Seven thousand churches, mission Sunday schools or preaching stations, and 143 neighborhood houses, under the Board's direction, make 595,000 contacts each week, or 30,000,000 each year, and these contacts are with all kinds of people. The Board provides educational advantages for the rank and file of neglected people who otherwise are unprovided with schools. Its 143 educational institutions range from elementary day schools to the theological seminary. About one-third of all Presbyterian churches are unable to maintain themselves without mission aid, which the Board renders. The medical services of the Board are maintained through nine hospitals and 13 dispensaries and clinics, which give more than 105,000 treatments during each year.

A TIMELY SUGGESTION

African American

The suggestion attributed to Dr. John W. Lee in last week's paper that the Board of National Missions would do well to a appoint a colored woman to its staff of field workers will have the hearty concurrence of the Negro constituency of the Church. Such a worker, as Dr. Lee points out, would, no doubt, form contacts with the colored women of the Church that would prove helpful not only to the work in our local churches, but would furnish intimate knowledge to the Board and to the Church at large as to conditions on the field. The time seems ripe for such a gesture. There are those among us who have been wondering if the Presbyterian Church, U. S. A., has set a limitation to Negro aspirations.

There are colored Presbyterian women who would adorn the position of field worker or any other within the gift of the Board.

Jonesboro, Ga., News
Friday, June 10, 1931

AUTHENTICITY GUARANTEED

Announcement is made by the Department of Woman's Work of the Southern Presbyterian Church, Miss Janie McGaughey, Secretary, St. Louis, Mo., that Auxiliary Training Schools for the purpose of training, inspiration and fellowship, are being held during the summer for women in each synodical as follows: Montgomery, Ala., July 28-August 3, Mrs. B. H. Cooper, leader; Mt. Nebo, Ark., August 19-26, Mrs. Lula Scott Wilson, leader; Decatur, Ga., May 21-28, Mrs. Audley Morton, leader; Lexington, Ky., June 18-25, Mrs. Emmett F. Horine, leader; Clinton, La., June 18-25, Mrs. C. L. Bodin, leader; Jackson, Miss., June 19-26, Mrs. Myrtle G. Hicks, leader; Fulton, Mo., July 21-28, Mrs. Walter A. Craven, leader; Davis, Okla., July 21-31, Mrs. R. M. Firebaugh, leader; Murfreesboro, Tenn., June 6-13, Mrs. L. D. McAuley, leader; Kerrville, Texas, August 12-20, Mrs. W. A. Nichols, leader; Harrisonburg, Va., July 29-August 5, Miss Carrie Lee Campbell, leader; Lewisburg, W. Va., June 10-17, Mrs. J. McD. Lacy, leader.

Conferences for negro women, their leaders and dates are as follows: Tuscaloosa, Ala., May 20-26, Mrs. I. N. Hobson, leader; Knoxville, Tenn., May 30-June 6, Mrs. Jno. L. Callaway, leader; Little Rock, Ark., June 20-27, Mrs. J. W. Parse, leader; Atlanta, Ga., June 5-12, Mrs. F. W. Schanck, leader; Lincoln Ridge, Ky., June 6-12, Mrs. J. D. Hawes, leader; New Orleans, La., June 2-9, Mrs. W. K. Seago leader; Jackson, Miss., June 10-17 Mrs. W. W. Epperson, leader; Winston-Salem, N. C., June 4-11, Mrs. E. F. Reid, leader; Columbia, S. C., June 2-9, Mrs. Parker E. Connor, leader; Prairie View, Texas, May 23-29, Mrs. George A. Sprague, leader; Petersburg, Va., June 13-19, Mrs. C. R. Vaughn, leader.

Late U. S. Senator Once Pastor of Madison St. Presbyterian Church

Afro-American 11-28-31

Hiram Revels Pastored Here Before Civil War. William J. Carr, W. H. Weaver, L. Z. Johnson, Other Notable Pastors of this Church. Lincoln Alumni Fill Pulpit.... Present Pastor, the Rev. W. W. Walker. Has Built Membership of 300.

This is the Eighth of a series of articles on Baltimore churches.

In 1928, when the congregation of Madison Street Presbyterian Church decided, after some debating, that a building farther up town would more nearly meet the needs of a membership that had shifted their homes to the northwest section of the city, the church fathers did two things: they moved into a smaller building, and they moved into a neighborhood whose importance in the future development of Baltimore is an assured fact.

It was not an easy thing to leave the aristocratic and conservative neighborhood where they were then located. Many of the members of the church had their qualms about it. Madison Street Church had fitted into the scheme of things in this section of the city so well.

In the vicinity was the old First Presbyterian Church (white), with its tall Cathedral spire, in whose gothic niches the pigeons always found a home. It stood on the corner of Madison Street and Park Avenue. There was Alexander Brown's capacious old brownstone mansion that ran from the corner of Madison and Cathedral Streets, almost to Mt. Vernon Place.

Then there was the prim and victorian splendor of Mt. Vernon Place with the first monument erected to George Washington, the old Walters House, with its ever-burning light under its dusty portico, and the famous Barye sculptures.

One block west, on the corner of Park Avenue and Centre Street, stood the grand old red-brick house of United States Attorney General Charles Bonaparte, collateral descendant of the one-time Emperor of France. It was he who, with Cardinal Gibbons, fought to give the colored people of Baltimore the franchise entitled to them on public carriers. The United Railways had threatened to revoke this franchise.

On the opposite corner stood the gray walled-in Convent of the Visitation.

Many changes have come to this section. Many of the old landmarks have been torn down. The church edifice formerly occupied by the Madison Street Church has now become an office building. The old convent building has been torn down and the corner is now occupied by a open space for the parking of cars.

Back in 1842, when the colored and white parishoners worshipped together at the First Presbyterian Church, the "minutes" for the month of November of that year carried the following item:

> The committee previously appointed, reported that the colored members preferred to attend the regular prayer-meeting of the church, rather than a special one provided for them.

The records of the church give no indication as to the outcome of these negotiations between the colored and white members. However, in the year 1848, in April, a committee was appointed "to visit the colored congregation of Baltimore, and if the way be clear, to organize a church at any time before the June meeting of the Presbytery."

Began in 1848

They met and, finding a way clear, organized a church on April 24, 1848. Among the original members of the congregation were: John A. Fortune, James Johcnson, Henry Martin, James Deaver, Sr., Jane Harwood, Sophia Elbert, Frances Deaver, Betsy Spriggs, Angelina Johnson, Phoebe Leinas, Martha Smith and Malinda Choirs.

At the time of the organizing of the church, James Deaver, John Fortune and James Williams were elected and ordained elders of the congregation.

For the first two years, the church was without a pastor, and the Rev. S. Guiteau, white, served as substitute pastor.

Pastors Change

Taking over the building on Madison Street, near Park Avenue, formerly occupied by a Baptist organization, in 1850 the church took the name—Madison Street Presbyterian Church. The Rev. R. C. Galbraith, white, became the first regular pastor of the church. He had been installed in November, 1849. He received a salary of $1,000 a year. He was followed by the Rev. Hiram Revels, who subsequently became a United States Senator from Mississippi, one of the few colored men to obtain that office.

It was in 1864 that the seaond colored pastor of the church was installed. The Rev. William T. Carr, father of the late Dr. William T. Carr, Jr., was a well trained man, admirably fitted to the role of following the Rev. Mr. Revels. He paved the way for the future type of colored minister that was to follow in his wake.

With the end of his pastorate in 1867, the Rev. R. B. Johns became pastor and remained for a year. From 1868 to 1870, the church was without a pastor, but in 1870 the Rev. J. H. Jackson came and remained till 1872, then he was followed by the Rev. Charles Hedges, who remained till 1879.

Doctor Weaver

With the advent of Dr. William H. Weaver in June, 1880, sweeping reforms in the service and operation of the church were instituted. He introduced the standard hymnal, and a regular ritual service; and he succeeded in making the church a center of the literary and cultural life of Baltimore. It was not without strenuous opposition on the part of many of the church members that he was able to accomplish these changes. A man of strong and forceful personality, he leveled opposition before him.

At the celebration of the Golden Jubilee of the Church, in 1898, it was brought out that Madison Street Church had raised $100,000 during its half century of existence: of that amount, Doctor Weaver raised $60,000 during his administration.

Pastors of Madison Street Presbyterian Church

The Rev. S. Guiteau white	1848-1849
The Rev. R. C. Galbraith, white	1849-1859
The Rev. H. R. Revels	1858-1863
The Rev. Wm. T. Carr	1864-1867
The Rev. R. B. Johns	1867-1868
No Pastor	1868-1870
The Rev. J. H. Jackson	1870-1872
The Rev. Chas. E. Hedges	1873-1879
The Rev. Wm. H. Weaver	1880-1898
The Rev. R. H. Armstrong	1898-1905
The Rev. Leonard Z. Johnson	1905-1918
The Rev. W. W. Walker	1920-

The Rev. Reuben Armstrong followed Doctor Weaver, and was among, the first of a long line of Lincoln University graduates to succeed to the pastorate. The Rev. L. Z. Johnson, and the present pastor are both Lincoln alumni.

80th Jubilee

In 1928 the church celebrated its 80th anniversary. There was a great jubilee celebration in which members of the First Presbyterian Church, white, and their pastor, took part. At this time, the church historian, Carrington L. Davis, read the church history.

It was during this celebration that plans for the moving of the church farther uptown came to a head. These plans had been a long time in the gradual working-out process. As far back as 1905, during the pastorate of the scholarly Rev. L. Z. Johnson, discussion about the removal had been spirited.

Presaging the change with a brilliant campaign in which $1,000 tc bind the deal, was raised in less than 30 days, the congregation moved into the English-styled edifice on Madison Avenue, near North Avenue. Members of the church look back on that campaign with pride. The money was raised by mail, during the summer, when most of the congregation were away.

The present building, modeled after the old English type of country parish, shows something of the Norman influence. It seats 300 people. The property is improved with a wide grass plot on either side of the building, with a hedge running along the front. The parsonage, beautifully furnished, occupies one corner of the church property. The church building was formerly occupied by the Lutheran Church of the Incarnation. The building and grounds cost $30,000.

Seventh Day Adventist.

Church-1931

Adventists Gather in New York

5-16-31

Chicago, Ill.

NEW YORK, May 15.—The United Sabbath Day Adventists closed their first annual conference Tuesday after a five days session at the New York Seventh Day Adventist church, 141 W. 131st St.

Delegates from all parts of the country and the West Indies were in attendance.

The Rev. J. K. Humphrey, president, opened the session. He welcomed the delegates and friends and read a letter from Mayor Walker, who expressed regret at not being able to attend. Saturday's session consisted of attending to business. The Sunday speaker was the Rev Dr. M. G. Nunez of St. Louis. Special musical numbers were by a picked choir during the convention.

Prominent among the delegates in attendance were:

CHICAGO — Brother Clement Lumbley, Sister Rachel Maxon, Sister Annie Gilmore, Brother William Ward, Sister Cora Lumbley, Sister Channie Mae Ball.

OMAHA, Neb.—Pastor Thomas Hughes, Brother Gaines Partridge, Brother Peter D. Larr, Sister Rachel Long.

ST. LOUIS—Sister Bessie Mitchell, Sister B. Mayhew, Brother Walter Folds.

NEWARK—Pastor R. L. Soaries, Brother S. N. Gordon, Brother E. E. Forrester, Sister M. F. Coleman and Sister Amy Myers.

BROOKLYN—Pastor C. R. Edgehill, Sister Imogel Haughton, Sister Doris Cumberbatch and Brother John Charlton.

NEW YORK — Brother Arthur Roberts, Sister Eliza Meads, Brother Simon Smith, Sister Georgia Phillips, Sister Waldrinia Emanuel, Sister Marie Copes, Sister Irma Chandler, Sister Rose Peats, Brother Clarence Sprott, Sister Edna Certain, Sister Ruth Wattley, Brother James Clark, Brother Patrick Anderson, Sister Ella Williams, Sister Elsie Gilbert, Sister Maude Holman, Sister Edith M. Benjamin, Sister Ann Martin, Sister Ross Jones, Brother Hubert Gauntley, Sister Christinia Adams, Sister Evelyn Munoz, Sister Maud Tucker, Brother Morrell Boodle, Sister Mary Hicks, Sister Wilhelmina Lewis, Brother Enos Warner, Brother Hubert Hochebarria, Brother William Applewait, Sister Cecilia Lee, Brother Samuel Barnett, Brother William Samuels, Brother Criss Henry, Brother John Beach, Sister Viola Humphrey, Brother Samuel Pilgrims, Brother John Pryce, Sister Eta Boodle, Sister Sarah Knight, Brother Anthony Lee, Brother Benjamin Humphrey, Sister Sarah Mason, Sister Lillian Gauntley, Sister Alice Alyne, Sister Florence Claxton, Brother DeWendt, Sister Elba Mahoney, Sister Lewis Clement, Sister Ella Van Putten, Sister Verona Taylor, Sister Maud Vaugh, Sister Mary Smith, Brother Hubert Hackey, Brother Samuel Fredericks, Sister Lottie Messfield, Sister Harry Carter, Brother David James, Sister Adrinna Tott, Sister Mattie Davidson, Sister Ida Locker, Sister Rhoda Erskine, Sister Grace Benjamin, Brother Lester Holmes and Sister Wilhelmina Antoine.

The United Sabbath Day Adventists church was organized in New York city March 1, 1930, after a split from the Seventh Day Adventist denomination over the right of the minister of First Harlem Seventh Day to buy property without consent of the mother church.

COLORED ADVENTISTS

Headdress

INDEPENDENT COLORED ADVENTISTS CLOSE FIRST CONFERENCE—100 DELEGATES FROM 9 CHURCHES ATTEND MEETINGS OF NEW DENOMINATION

5-30-31

New York, N. Y., May 28, 1931—Ten ministers and ninety delegates from various sections of the United States and the British West Indies, closed the first national meeting of the United Sabbath Day Adventist Conference, at the Mother Church of that organization, 144 West 131st street, Sunday, May 17. The conference opened May 8.

Pastor, Thos.

The outstanding feature of the closing program was a baptismal service held in conjunction with the regular evening services. A concert was rendered in the afternoon by the Utopia Benevolent Society. Both meetings were well attended.

Saturday's meeting was held in the auditorium of the Mt. Olivet Baptist Church. The relationship between the white and colored Adventists was the subject of discussion at this meeting. Nine hundred attended the meeting.

The ten ministers present included the Rev. J. K. Humphrey, president; the Rev. S. U. Powell, Kingston, Jamaica, B. W. I.; the Rev. M. G. Nunez, St. Louis; the Rev. A. E. Miller, Chicago; the Rev. Mr. Muntz, Wilmington, Del.; the Rev. Thomas Hughes, Omaha, Neb.; the Rev. H. A. Rossin, Asbury Park; the Rev. C. R. Edgehill, Brooklyn, the Rev. R. L. Soaries, Newark, and the Rev. W. H. Smithwick. New York City.

Church - 1931

United House of Prayer

Street Parade Viewed By Vast Throng of Spectators

Jilmine 10-1-31

1000 MARCHERS IN LINE

Savannah Ga.

Church Purchases 17 Acres on Victory Drive for Activities

The annual convocation of the United House of Prayer with Bishop C. M. Grace in charge, came to a close Monday night at the House of Prayer on Bismark street after one of the most interesting sessions of that religious body in this section of the country. The four day meeting was featured by a spectacular street demonstration in which approximately one thousand adherents of the church took part Sunday afternoon following the open air baptismal services in the morning. Out of town communicants of the church were present from many of the nearby towns and from a few distant cities, and the meetings were attended by a vast concourse of local members.

As on previous occasions when these yearly meetings were held the crowning feature of the demonstration was the baptism which was viewed by several thousand persons It was held in the open at an improvised pool erected just off Victory Drive, and every vantage point around was taken by spectators hours before the ceremony was scheduled to begin. About 11 o'clock the long line of converts dressed in white long veils wender its way to the baptismal pool from the House of Prayer, led by the Bishop and his council. The House of Prayer brass band, a newly organized department of the local church, preceded the procession. Singing gospel hymns and waving their hands in triumphant fashion, the candidates for emersion came forth, 735 in number, and encircling the pool, stood forth in quietitude while the spectacular Bishop led in a short pre-baptismal service. Then he entered the pool, and the long line of converts entered the water for the baptismal plunge. There were old men and young men, boys and girls and there were elderly women who could scarcely walk with steady tread and there were babies in the arms. Some walked quietly to the pool while others overcome with emotion jumped franticaly into the water. Some even took the emersion placidly and others shouted with joy as they were raised from the water. A few impatient to receive the blessings of baptism rushed into the pool and swooned away and had to be carried off for necor. But they all came and took part in a ceremony the like of which Savannah has never witnessed before.

Jilmine

After the baptism the assemblage repaired to the House of Prayer where preparations were made for the street parade. Headed by the House of Prayer bapd and two mounted police officers the parade got in motion about early afternoon. All departments of the church participated and there were more than a thousand persons in line, all dressed in their respective uniforms and making a particularly pleasing showing. There were several hundred women ushers dressed in white and wearing blue slippers. There was a company of House of Prayer Girl Scouts and a troop of boys dressed in military uniforms and there were scores of others wearing the distinctive uniforms of their departments. The vehicular portion of the parade was also headed by a brass band. In the forty or more automobiles were the elderly members of the church the elders and deacons. Riding in the beautiful car with the bishop were his officers, Elder Q. S. Robinson, business manager; Elder R. Theodore Woods, secretary; and Elder J. W. Benson. A feature of the parade was the stringed orchestra conveyed on a truck, which played and sang gospel hymns as the parade passed through the streets. The parade was about seven blocks long and was the most spectacular demonstration seen in Savannah for many a year.

10-1-31

During the convocation the bishop reported the purchase of seventeen acres on Victory Drive on which it is the plan of the church to erect a church and school and to equip a playground. The site was purchased at a price said to be $20,000. The Bishop left Tuesday morning for Waycross

Church-1931

United Negro Church

THE UNITED NEGRO CHURCH

We promised to write more about the United Negro Church. We have received many, many letters approving our position expressed in our recent article. As a practical goal, the "United Negro Church" is so far away it seems foolish to discuss it.

Now, while we are waiting for the millenium of a united Negro church or a united white church or a united Christian church, what is the duty of the hour?

We do not need union of organizations as much as we need union of spirit. We need more of the Christ spirit in all organizations, and when we get that we shall not need one great big organization which, as we have shown, is contrary to human nature. **For Christianity is not primarily organization; it is SPIRIT.**

We need Church Federation. There ought to be representation from all the larger denominations having Negroes, who should form what may be known as the "Federation of Churches." This Federation should have nothing to do with the internal workings of any denomination, or its doctrine or discipline, but should be an organization of co-operation between the churches upon matters on which they could mutually agree. For example, it could devote itself to the great problems of the national and social uplift. I outlined a plan several years ago in the Christian Recorder.

The Negro churches could promote one or two first-class theological seminaries, where the ministers of all denominations might be trained together. Some such plan might in the future bring a united chucrh; for men in all sections of the country and in all denominations, having been trained together will be more kindly disposed toward one another.

The churches should co-operate in giving the Negro a great publishing company with branches in every section. The churches have done well along this line but have not kept up with the times. Negroes are woefully lacking in avenues of literary expression. A good Negro book can't be printed unless whites approve it, and the public has a lot of trash in "Nigger Heaven" and such books which are a disgrace. But Negro writers can't have real expression until they get a real publishing house. The churches can furnish this.

There should be an effort to build better homes, to put a system of religious training in the homes. While the state has done well by the Negro in the public school, the church needs to work on the homes.

The Negro church needs to unite its efforts to build a better personal and social morality. It is true that the white churches maintain temperance organizations, home improvement organizations, bureaus of evangelization, but these are very weak among us. It is not necessary to wait for organic union to be able to get together for purposes of moral and spiritual uplift and the race needs that more to-day than anything else.

The field of race relations is a great field open for the Federation of Churches among Negroes. The proper solution of the race problem is not to be left to the politicians, or the educators, or the economists or the agitators: the Christian Church should be the guiding hand.

We might mention numerous other things —spiritual, social, moral—which are not the province of any one denomination, but all denominations on which all churches through a regularly constituted federation can work.

In conclusion, we believe that much of the criticism of the church is due to the fact that it has put too much stress upon its physical machinery and too little upon serving the people. The church has let the other organizations take many of its functions away from it, and the people are complaining and will keep up the complaints. We need a United Church in SPIRIT rather than in body.